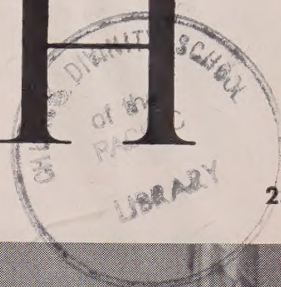


The Living CHURCH

February 24, 1957

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Book-buying season gets under way as Church people make their selections at the Morehouse-Gorham store in New York City

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25. St. Matthias
27. Quarterly meeting, General Board, NCC, Williamsburg, Va. to 28th.

March

3. Quinquagesima
6. Ash Wednesday
8. World Day of Prayer, General Department United Church Women, NCC.
10. First Sunday in Lent
13. Ember Day
15. Ember Day
16. Ember Day
17. Second Sunday in Lent
24. Third Sunday in Lent
25. The Annunciation
31. Fourth Sunday in Lent
31. One Great Hour of Sharing, Church World Service, NCC.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, etc. The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

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The Living Church

MAN POWER

A column for laymen

By L. H. Bristol, Jr.

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A few years ago at a Washington's Birthday Corporate Communion breakfast, Bishop Pardue of Pittsburgh said of February 22d: "This is an important day in our preparation for Lent, because it holds up our greatest national hero as the one who held up Jesus Christ as his own hero. . . . He (George Washington) was a vestryman of his church for 10 years, and the minutes of that vestry show that he only missed two meetings during that entire 10-year period. . . ." Quite a record! In our widespread observances of Washington's birthday with corporate communions, many of us might do well to remember the example of a rather busy countryman who did not permit the Church to be crowded out of his life.

THE PRAYER BOOK OFFICES

Last summer I picked up a short Forward Movement pamphlet on Morning and Evening Prayer by the Rev. Carroll Simcox, whose instructive, easy-to-read books I happen to enjoy. In the pamphlet he spoke of the way in which we laymen can use the daily offices at home. Said I, "At home? Why not on the commuter's train!"

So I decided to try reading the appointed Psalms each morning when I first boarded the 7:49 and the evening Psalms when I climbed aboard the crowded 8:35 at night. It was no chore. It was actually a very pleasant way to become more familiar with the Psalter as I had long hoped to do.

After several months, I decided to include Old and New Testament readings as well. Instead of using a "suggested list of Bible readings" I had found in a monthly periodical, I decided to use the regular Prayer Book Lectionary. After all, here was a splendid list of short, related daily readings. The lessons followed an orderly pattern and tied in, of course, with the emphasis of each season of the Church year. I adopted this program for myself and have found it a rewarding experience.

BACKGROUND MATERIAL

Should you be interested in adopting such a program yourself, you may wish to build up a small collection of background material. I have found *The Liturgical Lectionary*, which is published by the Church Pension Fund in its Prayer Book Studies series, very helpful. *Sunday Teaching: The Collects, Epistles and Gospels* by the Rt. Rev. J. H. B. Masterman (S. P. C. K., The Macmillan Co., 1940) is a fine book of commentaries a layman can enjoy. The *Words of Our Worship* by Dr. Simcox (Morehouse-Gorham, 1955), written for the layman, discusses the familiar phrases of the Prayer Book services which many of us take casually and never fully understand. A fine feature of this book is the brevity of each chapter.

Not many laymen know about *The Oxford American Prayer Book Commentary* by the Rev. Massey Hamilton Shepherd, Jr., (Oxford, 1950. 611 pp. \$11). Like the older commentaries one sees occasionally in a local library, it takes up the Prayer Book page by page from the title page down to the 39 Articles and discusses the background of each prayer and Scripture passage. Dr. Shepherd, with admitted regret, has had to leave out the Psalter, but the rest of the Prayer Book is all there. Each page is reproduced on the left with the author's commentary on the right hand page opposite.

The price may make this book too steep for the average Churchman to own, but where possible it should be made available in parish libraries. Laymen, looking for a gift for their rector, layreader, or graduating seminarian would do well to consider this attractive and most useful book. Perhaps your men's group would like to make it a gift to the parish library. In any case, chances are you will find it a wonderful reference book which can be recommended unreservedly.

In a sermon several years ago Bishop Emrich, speaking of the Prayer Book, said: "Let many, many classes study it, and many, many sermons be preached on it and about it. Let us hold it in our hands, and turn to its teaching with simple, child-like hearts. Let us read, mark, learn, and inwardly digest it. Let every parish have a Prayer Book display, and offer to the laity all the available books on the faith and practice of this monumental book. . . . Let it never be said that we do not value the heritage that has been given to us to make the words of our mouth and the meditations of our heart acceptable to God."

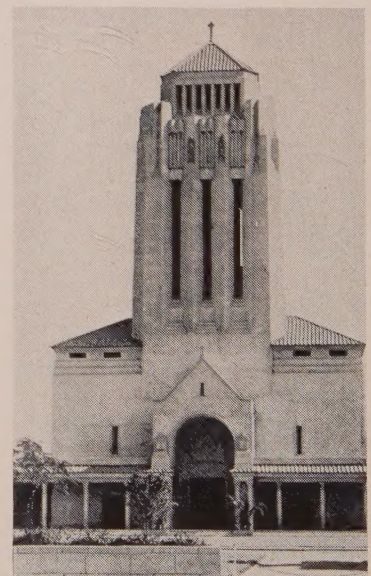


“Uncanny Calm” in Cairo

Beautiful All Saints' Cathedral, Cairo, Egypt, from which the bishop was expelled because of the Middle East crisis.

"O Lord, who hast pity for all our weakness, put from us worry and all misgiving, that having done our best while it was day, we may, when night cometh, commit ourselves, our tasks, and all we love into thy keeping; through Jesus Christ, our Saviour. Amen."

(From Prayers New and Old)



RNS
Photos

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

February 24, 1957

Dioceses Begin Early Elections Of General Convention Deputies

Oklahoma

January 23d and 24th, Bartlesville, Okla.

Oklahoma became the first diocese in the Episcopal Church to elect deputies to the 1958 General Convention, which will be held at Miami Beach, Fla., in the fall of 1958. At least two-thirds of the dioceses and missionary districts will elect their deputies during their 1957 conventions. They will take this action on the basis of a suggestion made by the Convention's Joint Committee on Structure and Organization that deputies be elected in the year before each Convention rather than in the Convention year itself. This procedure will give the president of the House of Deputies, the Rev. Theodore O. Vedel, an opportunity to appoint committees earlier, and enable them to organize and begin their preliminary work well before the pressure of the Convention itself begins. It should, in speeding up the work of the Convention, allow it to give more adequate time and attention to the many matters that will have to be crowded into its 10-day session.

In honor of the fifth anniversary of the Rt. Rev. Rev. Chilton Powell as bishop of the diocese of Oklahoma, diocesan clergy and friends presented him with a silver topped pastoral staff at the convention.

In other convention business a committee was appointed to make recommendations on the seating of women in convention and a program of systematic evangelism for 1957-58 was approved.

NEW MISSIONS: St. Elizabeth's, Nowata, and St. Michael and All Angels', Healdton.

BUDGET: \$128,580.

NEW COMMUNICANTS: 1,094.

GUEST SPEAKER: The Very Rev. Clarence R. Haden, Dean of Grace and Holy Trinity Cathedral, Kansas City, and Bishop-Elect of Sacramento.

ELECTIONS. Standing Committee: clerical, E. H. Eckel, R. T. Rauscher, J. S. Young; lay, C. M. McCrae, Hartwell Hill, Bob Jones.
Bishop and Council: clerical, B. B. Hammond, C. E. Wilcox, R. E. Macy; lay, A. F. Porta, R. B.

Gunning, V. P. McComb, Ancel Earp, L. G. Foster, H. H. Diamond.

General Convention Deputies: clerical, E. H. Eckel, J. S. Young, R. T. Rauscher, P. R. Palmer; lay, R. B. Gunning, R. C. Lytle, A. F. Porta, H. E. Gray; alternates: clerical, C. E. Wilcox, F. N. Cohoon, R. C. Rodgers, Shirley Sanchez; lay, C. M. McCrae, G. C. Lynde, V. P. McComb, P. E. Loye.

Ohio

January 25th and 26th, Cleveland, Ohio.

To cope with the expanding needs of the diocese of Ohio, delegates to the an-

nual convention voted to begin a three-year capital funds drive with a goal of \$1,235,000. The greatest part of the fund (\$700,000) will be used for missionary expansion with other amounts going toward a new diocesan house, a conference center, work for the aged, campaign promotion, and a fund raising counsel. The campaign will be the first capital funds drive since 1926.

For the seventh time in recent years the convention declined to strike out the word "male" in canons governing qualifications for membership on vestries in the diocese. The vote was 146 to 116 on the proposed resolution.

ELECTIONS. Standing Committee: clerical, L. M. Brereton, Maxfield Dowell, A. W. Hargate, P. F. Rex; lay, R. A. Ramsey, W. J. Hitchcock, Jr., R. P. Becht, G. P. Bickford.

Bishop Johnston and Wife Relate Details Of Experiences in Expulsion from Egypt

Dr. Francis F. Johnston, Bishop in Egypt, was expelled along with many other British subjects shortly after the British and French invasion of Egypt [L. C., December 16, 1956]. This is the bishop's first-hand account of his and his wife's experiences immediately before and after the expulsion, which he sent to personal friends and well-wishers. It is given here in part.

We cut short our visit to England in the summer of last year in order to return to Egypt at the time of the Suez Canal crisis. We arrived back in Egypt on August 8th and were at once involved in the many problems which confronted our chaplains, missionaries, churches, and communities. We travelled a great deal, mostly to the Canal chaplaincies, and made one memorable visit to Alexandria for the annual El Alamein service. During this period our communities and congregations were rapidly dwindling, owing to the repeated warnings from the British Embassy that all who had no compelling reason to remain should leave Egypt. The country remained calm and there were no outward signs of tension, no riots or demonstrations such as had marked previous political crises.

Things began to take a serious turn on Sunday, October 28th, when there was a general strike throughout the Arab countries in protest against the arrest by the

French of the Algerian leaders. There was an uncanny calm and quietness in Cairo — was it the calm before the storm?

From then on the tempo of events and the tension increased; Monday, the 29th, the invasion of Sinai by Israel; Tuesday, the 30th, Israelis reported only 30 miles from Suez, and in the evening of the same day the British ultimatum to Egypt; Wednesday, the 31st, bombing attacks started on military objectives. We could see the flares and hear the bombs dropping on Almaza. On Monday, November 5th, came the dropping of parachute troops followed by landings on the beach to the west of Port Said and the French landings at Port Fouad.

During all this time we were at the Cathedral where, in the bishop's house, the provost's house, and in the clergy flat, we were receiving missionaries of the English Mission College, the Nile Mission Press, and the British and Foreign Bible Society, who had been compelled, for one

reason or another, to leave their own institutions and homes. Looking back on those tense days, one thing stands out very clearly: the absence of real anxiety. We were conscious in the daily worship in the cathedral and in fellowship with the friends who had taken refuge with us of the presence of a Companion — "Lo, I am with you always" — and in our daily readings together a Voice spoke to us from the Word of God. Thus were we sustained and strengthened.

The first interruption in the work of the cathedral came with the arrest of our verger, Aziz Wassif, who was a friend to us all and who had served the Church faithfully for so many years. This was a sad blow. We have not heard of him since. We could learn no reason for his arrest. On November 4th I was given permission by the Minister of the Interior to visit the British Embassy and to hold a service for the Embassy staff who were "incommunicado." About 60 attended this service, the Ambassador reading the Lesson. Fr. James, of St. Joseph's Roman Catholic Cathedral, accompanied me on this visit and said Mass for his flock. Later that week the Embassy staff left and the Swiss Legation took over the British Embassy and did noble work in discharging their responsibility to British residents. During this time, as tension was increasing, we were virtually confined to the cathedral precincts, though there was no question of "house arrest." On November 11th about 40 people attended a Remembrance Day service in the chapel; other services during the day were normal, but the congregation was restricted to our own "family" at the cathedral.

After Evensong on the 12th, and while we were standing on the steps of the cathedral, a representative of the Ministry of the Interior arrived with a list of British residents — among them were the names of the Provost and myself — who were to leave the country within seven days. He expressed regret and said that all "facilities" would be granted to enable us to comply with the order. Later these facilities turned out to be exit visas only and we had to make our own arrangements for leaving Egypt. This was to prove difficult as the ports and aerodromes were closed and money in our banks had been sequestered.

The expulsion order came as a great shock. Gladys [the bishop's wife] and I had determined and hoped to remain as long as the Church was allowed to carry on — whether Egyptian or British — and we had been repeatedly assured by our Egyptian friends that the authorities would not interfere with the work of the Church. The day after the order had been served upon us, I saw the Swiss Minister and asked that he would make representations on my behalf to the Minister of the Interior. He was good enough to do this, but without avail — the Ministry was adamant that the 60 or

so British residents on the list should be out of the country within seven days.

My last service in the cathedral was on Wednesday, the 14th, when I celebrated Holy Communion. During the service I thanked God for 40 years' happy ministry in Egypt and the question came repeatedly "Could this be the end?" Only God knows the answer to that question. That day I hurriedly handed over responsibility for the Egypt part of the diocese to the Archdeacon, Adeeb Shammās. He has been a close friend and loyal worker for many years.

We had been fortunate in obtaining seats in the second aircraft to leave Cairo International Airport after repair of the damage caused by bombing. We were treated correctly at the airport, but I regretted parting from an old friend, my portable typewriter, which I was not allowed to bring. The aircraft was a luxurious K.L.M. Constellation and we had a most comfortable journey to Amsterdam. During a stop in Athens I was able to get a message (the first) about our expulsion to the Archbishop of Canterbury and on our arrival at Amsterdam we were greeted with a most welcoming reply, asking us to go straight to Lambeth on arrival. The next morning we continued our journey by K.L.M. to London. We were greeted by press photographers and reporters [also by a son and daughter]. Driving straight to Lambeth, we had the kindest of welcomes from the Archbishop, to whom I gave a full report of the events in Egypt leading up to our hurried departure.

We are now staying at Rosebarton, Rowledge, Nr. Farnham, Surrey. This will be our home until, at earliest, the end of February, when it is possible that we

may go abroad again for a short temporary appointment. In the meantime, our very kind doctor here has advised rest from official engagements until the end of February.

Since we returned, most of our friends and all the English clergy and missionaries have come home, most of them expelled. They are scattered all over the British Isles.

What of the future? We must hope and pray for healing of the wounds — for a restoration of good relations between Britain and Egypt — for the continuance of the work of our Church in Egypt. We cannot be certain about anything, but we can, in our thinking about the country that has given us so much happiness and of people who have been, and still are, our friends, pray that out of what seems tragic disaster may come better understanding and selfless service and that God's Kingdom of Peace may be established in the Middle East. As far as we ourselves are concerned, we just have to wait for events to fashion themselves.

We hope and pray that we may be able to go back to the land where we have lived and worked so happily. Through our Egypt Church Association, which is now working so hard for the good of the clergy who have returned, we shall go on supporting the diocese by prayer and the raising of funds. We shall think especially of the Archdeacon, Adeeb Shammās, of the clergy and congregations who have shouldered such heavy responsibilities. We are confident that the Church in Egypt will come through this trial greatly enriched and that her witness to the Gospel of our Lord Jesus Christ will be stronger than ever.



THREE INMATES of the state prison at Jackson, Mich., were recently confirmed by Suffragan Bishop Crowley (left) with the Rev. Frederick Brownell, rector, St. Paul's, Jackson, acting as assistant

Evangelicals Plan "Defense" of Paid Religious Broadcasts at Convention

By FREDERICK H. SONTAG

Over 160 men and women active in religious broadcasting, most of them evangelicals, attended the special convention in Washington, D. C., January 30-31, sponsored by the National Religious Broadcasters, Inc., associated with the National Association of Evangelicals. However, some top officials of the National Council of Churches were also present, including Dr. S. Franklin Mack, executive director of the NCC's Broadcasting and Film Commission.

[The NAE generally represents Church- and individuals of stricter Protestant doctrinal views. Many of its members are opposed to the "ecumenical movement" and the NCC because they believe it is too strongly tinged with modernism and liberalism. Since many NAE denominations are small, they believe that their access to the air would be severely curbed if they could not buy radio and TV time.]

A number of items of interest were presented at a closed session during the meeting. Decided at that time were:

(1) That the Evangelicals would move with all speed possible to open up and staff a full-time Washington office to represent the evangelicals before congressional committee bodies and maintain contact with industry and civic groups.

(2) A "defense method" was agreed upon. That is, a method to prevent local and state councils of churches from forcing Evangelicals off the air by persuading broadcasters not to sell time, but to give it instead.

(3) The Evangelicals felt they had made a good impression on the representatives of the broadcasting industry and government present at the convention. This will be followed up on the local level.

(4) Excellent press relations have been established with key broadcasting magazines.

(5) At the annual convention of Evangelicals this spring another review would be made as to the success or failure of National Council of Churches' Broadcasting and Film Commission in persuading stations not to accept paid religious programs.

(6) No further action was taken in fighting for the Martin Luther TV film showing which had been cancelled by Chicago's WGN-TV. The group decided to wait to see if the BFC (Broadcasting and Film Commission) and other NCC agencies would be as effective in producing protest letters and wires as the Evangelicals felt they had been.

Ban Liquor Ads

During another convention session Harold Fellows, head of the National Association of Radio and TV Broadcasters, told his audience that they had every right to protest bad liquor commercials, and attack mention of liquor on the air, but that similar attacks on smoking and dancing were wide of their mark.

The meetings also saw the start of a new organization of owners and managers of Christian-owned and operated broadcasting stations.

During an afternoon panel discussion, John B. Porr, Mutual Broadcasting president, stated frankly that "pressure by advertisers on local stations carries more weight in their carrying religious programs than anything else." Comment from another broadcasting executive, Dr. George Crothers of CBS, was that "basic Christian doctrine just doesn't exist in the audience's mind. Most religious broadcasters forget this when they talk!"

A major step toward accurate evaluation of the contribution made by radio and TV stations to the public in the area of religious broadcasting is under study by the Federal Communications Commission in Washington. THE LIVING CHURCH has learned.

The proposal, hitherto unreported, seeks to analyze religious time into paid and sustaining (free) and into good (Class A) and less valuable time (often called dog-time). At present it is possible for a station to claim that it discharges its public service obligation by using paid programs or programs in hours when few people are awake.

The FCC is currently studying revisions in its forms required for new station construction and the three-year renewals required of all licensed broadcasters. The present form merely requires listing the total number of hours each week devoted to religion.

A group of religious broadcasters, mainly Congregational-Christian and Episcopal, are asking for the more detailed breakdown in a petition filed through Washington Attorney Frank Ketchum. An FCC official praised the action as a constructive step, although it is believed to have come as a complete surprise to government officials and commercial broadcasters who have been working on the new form for months.

In another meeting Dr. Eugene Bertermann of the "Lutheran Hour" gave a strong defense favoring stations allowing paid-time religious broadcasts. He also attacked the BFC's code [which advises against paid time]. Dr. Bertermann admitted that he had been called in as an "Evangelical consultant" by the NCC while it was drafting its code, and that he had warned them then of the trouble it would create. [The press had been told previously that he had not opposed the code.] After the talk by Dr. Bertermann, Dr. S. Franklin Mack, executive director of BFC, reiterated the BFC stand: "No

station is under obligation to sell or give time to anyone."

A letter from Gustov K. Brandborg, now general manager of KVOO, Tulsa, Okla., but formerly a member of the BFC for several years, was read at a meeting. The letter told of his resignation from the NCC, and it told of his belief that religious groups should have the right to buy time — something he claimed the NCC opposed. He reported that local Oklahoma NCC-BFC supporters had tried to get the Oklahoma Broadcasters Association to ban religious broadcasts and that he had stopped them.

The part Evangelicals played in protesting the cancellation of Martin Luther by WGN-TV was given in a statement by the Rev. Charles J. Anderson. He pointed out how, hour by hour and day by day, the Evangelicals flooded the station and the FCC with protests.

He claimed that their actions had been carried out before those of the NCC and that they had press releases out protesting the cancellation before the station made a release stating why and how the cancellation had been made. His group has also protested to the House of Representatives' UnAmerican Activities Committee.

The Episcopal Church was represented at the convention by an observer, the Rev. Dana F. Kennedy, executive director of National Council's Division of Radio and Television.

Mr. William Moll, public relations director for the Bishop of New York, was also present at some meetings during the first day.

NCC Group Views Russian Visit through Red Film

With the strains of the Communist "International" echoing in the background of the sound track, members of the National Council of Churches watched a film showing their nine-man delegation landing at the Moscow airport. The NCC members were viewing a Russian-made documentary film of the visit to the Soviet Union last March of the National Council of Churches delegation. Photographed in black and white, the 60-minute film is narrated in faultless English.

By far the largest portion of the film is devoted to church services attended by the Americans. This is an apparent attempt by the Russians to show that Church life is active in Russia. These sequences bear out the observation made by the American Churchmen upon their return that Russian congregations consist almost exclusively of elderly women. Sight-seeing tours made by the delegation also are extensively covered and there are several prolonged sequences of the meetings between the American and Russian Church leaders.

However, while the narrator takes pains

to point out names and titles of all persons shown — Russian Orthodox, Lutherans, Baptists, and Armenians, he treats only briefly the subjects they discussed. He terms the meetings of "momentous significance," but says only that "freedom of the Churches was discussed," and that religious literature "was of great mutual interest to the theologians." He dwells at greater length in reporting that the Church leaders discussed problems of "world peace."

In this connection, the Russian narrator says that the Americans "expressed great desire" to cooperate with the Russian Church leaders in preserving world peace.

Throughout the film there is only one glimpse of a Lenin statue. No Stalin portraits are shown nor are there any of the red flags that dominate the actual sites shown in the film. In documenting the delegation's visit to Moscow's largest department store, the photographers carefully avoided any shots of wares for sale, except those admired by the Americans at the souvenir counter.

[RNS]

Church Should Use Caution In Taking Stand on Issues Over King Saud, Says Bishop

Seven hundred guests at the New York Church Club's 70th annual dinner heard Bishop Donegan ask that Episcopalians be watchfully concerned with the recent visit of King Saud of Saudia Arabia as a part of the Church's taking a definite stand on issues involving man's freedom.

Citing such anti-democratic practices in that country as slavery (750,000 persons), almost complete lack of educational facilities, and rigid adherence to Mohammedanism to the utter outlawing of Christianity or any other faith, Bishop Donegan contrasted them with the traditional freedoms to which the Church has contributed in the U.S. since the time of its establishment 350 years ago at Jamestown.

"In the conversations with the representatives of Saudia Arabia (presumably part of the President's Middle East plan)," he continued, "it is vitally important that our representatives do nothing to condone or support denials of freedom — which we at home so zealously cherish."

"We believe that the freedom that has abundantly blessed us is good for all people in the world."

A "Church and Freedom" exhibit will tour about a dozen cathedrals in various parts of the country this spring. The tour was announced by Bishop Donegan at the Church Club dinner. It will be sponsored by the Division of Christian Social Relations of the Church's National Council.

Each of the cathedrals at which the exhibit will be displayed is to feature seminars, conferences, and discussions on

the subject of the Church and Freedom. Special services also will be held in each cathedral in connection with the exhibit.

The Cathedral of St. John the Divine in New York City will be the first to display the exhibit for a two-week period starting April 28th. The tour is scheduled to wind up at the cathedral in Washington, D. C.

[RNS]

Geneva Colleges Announce 10% Tuition Increase

A 10% increase in tuition at Hobart and William Smith Colleges, effective next September, was announced by Dr. H. N. Hubbs, treasurer. The increase boosts tuition at the Geneva colleges from \$800 to \$880 per year. The last previous increase, \$25 per term, was announced in March, 1955.

Three factors were cited by Dr. Hubbs as causes of the tuition boost. They are the general rise in all operating costs, an eight percent increase in the size of the faculty for next year to assure the 12 or 13 to 1 student-teacher ratio which is the standard of the colleges, and a modest cost of living salary increase for faculty members and administrative staff members.

Dr. Hubbs said that the tuition increase, plus income from the recently received grant from the Ford Foundation, would be enough to underwrite cost of the changes and assure a balanced budget.

Dean Pike Is Named Chairman Of America-Israel Committee

The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, has been named chair-

man of the New York Committee of the America-Israel Society. The body was founded three years ago "to advance mutual understanding between Americans and Israelis through cultural means." Its headquarters is in Washington, its president Governor Theodore R. McKeldin of Maryland.

As chairman of the New York committee, Dean Pike is charged with the formation of a New York chapter of the Society, at which point the committee will be dissolved.

Grace Church Dedicates Organ As Builder-Donor Gives Concert

Grace Church in Hartford, Conn., in the throes of a redecorating campaign last summer, needed a new organ. Into the breach stepped Richard W. Knapp, 21-year-old senior at the Massachusetts Institute of Technology and life-long member of the parish.

As his gift to the parish building drive, Mr. Knapp gave the new organ, a three-manual, 847-pipe instrument which he built himself.

Mr. Knapp, an accomplished organist, who at the age of 10 served as assistant organist in a local church and who plans to make his life work the study of nuclear engineering, built the organ over a period of four years.

On January 31st, the organ, given in memory of Richard's grandfather, the late Elmer Raymond Bowers, was dedicated by the Rev. Nelson L. Chowenhill, rector of Grace Church. Following the dedication service, Mr. Knapp gave an hour-long recital for more than 125 members and friends of the parish who filled the church to overflowing.



21-YEAR-OLD Richard Knapp tries out the organ which he built for Grace Church, Hartford, Conn.

106 PRECIOUS PAGES

A description and evaluation of a newly discovered important manuscript of St. John's Gospel

During a lull in the succession of exciting discoveries of Hebrew and Aramaic scrolls from Qumran near the Dead Sea, comes the news of an equally exciting discovery of an early Greek manuscript containing about 106 chapters of the Gospel according to St. John — the earliest considerable portion of this Gospel known to exist today.

It is highly probable that this manuscript came from Egypt, but no information is available as to who found it, or where in Egypt it turned up (if indeed it was Egypt), or how it was taken to Europe. Today it is in the possession of the well-known Geneva bibliophile and humanist, M. Martin Bodmer, founder of the Bodmer Library of World Literature. During the last months of 1956 it was published in a volume entitled *Papyrus Bodmer II*.*

The manuscript contains some interesting readings, which will be discussed later. The task of editing it was placed in the hands of Victor Martin, Professor of Classical Philology at the University of Geneva and President of the International Association of Papyrologists.

This most recent acquisition by the Bodmer Library is a papyrus codex. It is written on papyrus (the ancient writing material produced from the plant of that name), rather than on vellum. And it is a codex, rather than a scroll. That is, it is essentially in the form of a modern book, with pages, and not — like the individual Dead Sea Scrolls — a single sheet to be rolled and unrolled.

The newly discovered codex meas-

ures about six inches in height by five and a half inches in width. It consists of six quires of which 106 pages remain, and contains the Greek text of St. John 1:1-6:11 and 6:35^b-14:15. It is good to know that a parcel received at the Library just as this volume was coming from the press seems to consist of some of the lost portions, albeit in a fragmentary condition.

Age of the Manuscript

Since the manuscript has no colophon indicating the date of its production, its age can be fixed only by comparing the style of script with the script of dated Greek documents. Fortunately, enough of the latter have been available to scholars to enable them to prepare charts of specimens of Greek handwriting for every decade of the first Christian centuries.

By comparing the characteristics of the handwriting of P. Bodmer II with the handwriting of dated manuscripts, Professor Martin concludes that the codex is "not later than the reign of Diocletian; but it might well belong to the very beginning of the third century, or even earlier" (p. 18). It would not be far wrong to suggest a date ca. A.D. 200.

Thus the manuscript is probably a generation older than the famous Chester Beatty Biblical Papyrus I, discovered in 1931 and dated by its editor, Sir Frederic G. Kenyon, about A.D. 240.

Not only is this new discovery older than the Beatty codex, but it preserves considerably more of the Fourth Gospel than does P⁴⁵, as the Beatty Codex is designated officially. The latter is in an extremely fragmentary condition, and of St. John's Gospel

only portions of two chapters survive (John 10:7-25, 31-11:10, 18-36, 42-57). The Bodmer Codex preserves slightly more than two-thirds of the total bulk of the Gospel and, as was intimated earlier, it may be that still further fragments will be forthcoming. Thus, to reiterate what was stated at the beginning of this article, the new discovery is the earliest considerable portion of the Fourth Gospel known to exist today.

It is not, however, the oldest manuscript of St. John; this honor is held by a tiny scrap of papyrus, measuring about two and a half by three and a half inches, which contains John 18:31-33, 37-38. This fragment, which is the oldest extant portion of any part of the New Testament, is known as P⁵² and is now in the John Rylands Library, Manchester, England. It was first edited in 1935 by C. H. Roberts of Oxford, and is thought by competent palaeographers (such as Roberts, Kenyon, Schubart, Bell, Deissmann, and Hatch) to date from the first half of the second century. The earliest vellum manuscripts of the Greek New Testament are the famous Codex Vaticanus and Codex Sinaiticus, which date from about the middle of the fourth century. Thus the new discovery antedates these by about 150 years.

Number of N. T. MSS

Last year the total number of Greek papyrus fragments which had been assigned official numbers was 64, and the total number of parchment or vellum manuscripts in uncial script (i.e., what we would call capital letters) was 238. The later Greek manuscripts in minuscule script (or running hand) number about 2,500, with an-

*Bibliotheca Bodmeriana, Cologne / Geneva. Pp. 2. Price 20 Swiss francs — about \$4.70.

other 1,750 lectionary manuscripts, most of which are in minuscule script. Today about 50% of the entire New Testament is preserved on papyrus documents dating from the second to the seventh or eighth centuries.

Of the total number of 65 papyri, 14 contain portions of St. John's Gospel. With the acquisition of the Bodmer Codex, about 88% of the Fourth Gospel survives on papyrus. It must not be imagined, however, that simply because a manuscript is made of papyrus it is therefore superior to a parchment manuscript. Many factors must be taken into account. More than once the great uncial manuscripts of the fourth century preserve readings which commend themselves as more likely to be original than readings of the Chester Beatty Papyri of the previous century.

The handwriting of the scribe of the Bodmer Codex is somewhat more careful and regular than that of some other early Christian texts, particularly the non-Biblical texts, which usually gave priority to utility over beauty. By means of prickings at the corners the scribe has arranged his lines regularly and makes successive pages match. Thread holes and mending strips of parchment demonstrate the binding stitches used. All in all, this codex is an informal but not unpleasing piece of calligraphy.

Throughout the Bodmer Codex one finds scribal corrections, averaging one or two per page. These point to what must be regarded as rather slipshod work on the part of the scribe. At the same time, because the scribe has been at pains to correct his initial carelessness, we have, paradoxically, a firmer assurance, than would be the case in a document without corrections, that the completed work represents a tolerably correct copy of the exemplar from which it was made. Furthermore, the presence here and there in the text of small crochet-shaped marks (which ancient scribes would sometimes put at the end of a line in order to make the righthand margin come out even) suggests that the scribe copied his exemplar quite mechanically, even to the extent of carrying over these marks though they might fall at positions other than at the ends of lines in the Bodmer manuscript.

Thus it is true, though it may at first sight seem surprising, that for scholarly purposes the work of a dull, unimaginative copyist is often more valuable to later scholars than that of a scribe who tries to smooth out

By the Rev. Bruce M. Metzger

Professor of New Testament, Princeton Theological Seminary

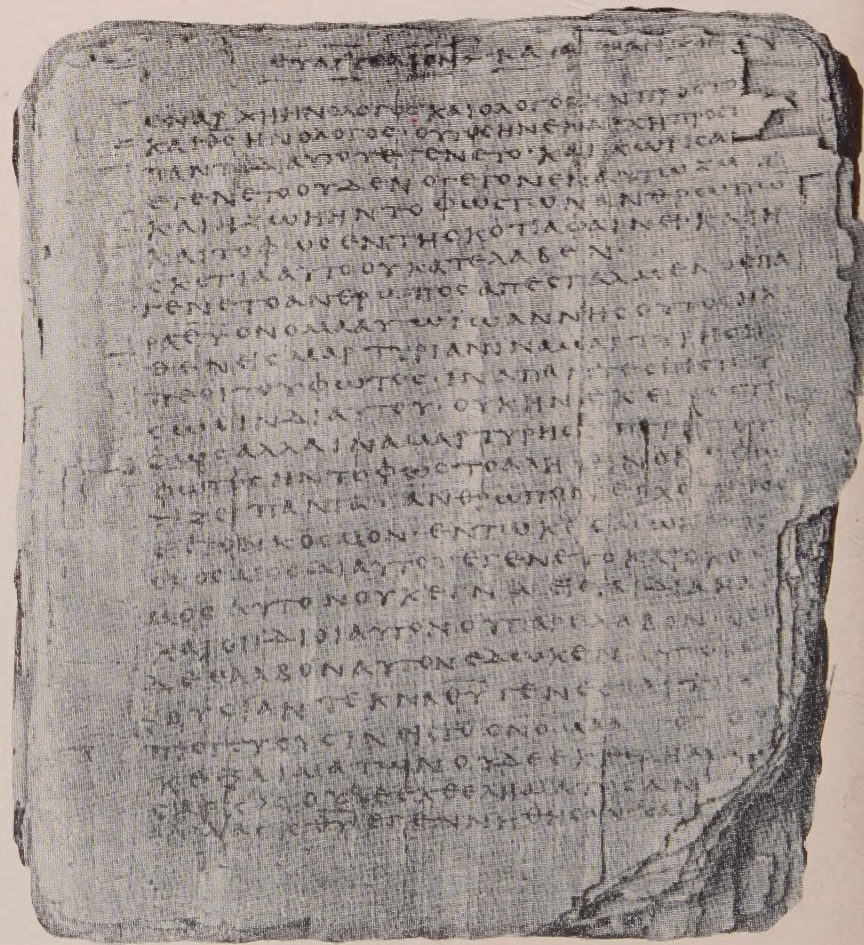
St. John's Gospel is perhaps the best loved book in the Bible. Containing such well-known passages as "God so loved the world . . .," "I am the good shepherd . . .," "In my Father's house are many mansions . . .," the Gospel according to St. John has endeared itself to generation after generation of Christians.

Of importance to Christians generally is the discovery of the oldest considerable portion of this Gospel known today to exist. For, as they read their Bibles, they may take comfort from the fact that the newly discovered manuscript of St. John's Gospel reinforces, in general, the accuracy of the later texts upon which our English versions are based.

And yet even small differences can clarify our understanding of the gospel. Some of these differences, indeed, will sooner or later be adopted by such modern versions of the Bible as the Revised Standard Version, if only as marginal readings. The Christian who loves his Bible will be interested in knowing about them.

Some readers will already have read the newspaper accounts of this find. At least one such account dated the new manuscript back to 150 A.D. Unfortunately it is not quite as old as that. Just how old it is, along with much else of interest, Dr. Metzger, who is a leading New Testament scholar, tells in the accompanying article.

The illustration below, showing how St. John's Gospel begins in the newly discovered manuscript, is reproduced by permission of the publishers of *Papyrus Bodmer II* [see p. 9], review copy of which has just been received.



material; for, while the latter may achieve a more polished literary effect, it may at the same time remove important evidence that the former unflinchingly preserves.

Readings

The principal question which is to be asked of such a manuscript discovery is, What is the nature of its fitness to the text of the Scriptures? In this case the answer is that P. Bodmer II witnesses to the soundness and reliability of the generally accepted text of the Fourth Gospel. It is a matter of no small importance to be able to carry this back to about A.D. 200. The editor finds that the manuscript agrees most closely with the type of text represented in Codex Sinaiticus. The chief changes and differences in the new manuscript in the main pertain to word order and spelling. Such alterations are useful for charting the text in its proper place in the history of the transmission of the text, but of only occasional importance in matters of faith and doctrine. Some of the more interesting readings are the following:

(1) In 1:18 is *monogenēs theos*, which, to use traditional phraseology,

may be translated, "*God only-begotten*, which is in the bosom of the Father, he hath declared him." This reading should now certainly be represented at least in the margin of the Revised Standard Version (it was represented in the margin of the American Standard Version of 1901 on the strength of the evidence of Codices Sinaiticus and Vaticanus).

(2) In the account of the healing of the impotent man in chapter 5, the new papyrus, in company with other early manuscripts, makes no mention of the angel's stirring of the water of the pool (verse 4; both the ASV and RSV omit this verse).

(3) As would be expected of a manuscript as early as the Bodmer Codex, the story of the woman taken in adultery is not present (7:53-8:11). It is first found in Codex Beza, which dates from the fifth or sixth century.

(4) In 6:51 the newly found manuscript presents a reading which contains but one instance of the words, "which I shall give," thus supporting the text underlying the ASV and the RSV as against the King James, which has the phrase twice.

(5) One of the picturesque readings in the codex is the word which is

used in 13:5 in connection with the washing of the disciples' feet. According to this manuscript Jesus took not a "basin" (*niptēra*) but a "foot-basin" (*podoniptēra*).

Facsimile Edition?

A word may be added in conclusion regarding the promise of the publishers to issue a facsimile edition of the entire codex, should enough orders be received to warrant the expense of printing. They propose a price of 100 Swiss francs, which comes to about \$23.50. No matter how skilled an editor of a Greek papyrus document may be, it is inevitable that errors may creep into his work. Furthermore, in some instances it may be that the handwriting of the original is ambiguous and two people may decipher it differently.

For these reasons, it is highly desirable to have available facsimile editions of all early New Testament manuscripts, and one may hope that enough orders will be forthcoming to induce the publishers to issue a photographic reproduction of P. Bodmer II. Certainly libraries will want to own such an edition, as will also scholars and bibliophiles.

sorts and conditions

AS ONE who loved everything about mathematics but the homework involved in it, I have been having great fun lately browsing about in Newman's *The World of Mathematics*,* a four-volume 2500-page anthology of writings on all branches of mathematics — lower, higher, and stratospheric — with the homework left out.

THE BOOK quietly deplores the fact that some great mathematicians have fallen off their lofty pedestals and gone religious. Otherwise, it leaves religion pretty much alone. Yet it is interesting to see the religious implications of some of the efforts made by mathematicians to understand mathematics itself (or the various mathematics themselves, as Spengler would insist, assigning to each culture its own "mathematic" of which only the bare notation-system is transmitted to the next culture).

THE WHOLE thing is summed up by Bertrand Russell in his statement that mathematics "may be defined as the subject in which we never know what

we are talking about, nor whether what we are saying is true." What he means is that no mathematical truth completely corresponds to physical reality, and that "true," or self-consistent mathematical systems erected on conflicting assumptions can be useful in dealing with natural phenomena even though they disagree with each other.

THUS, when the preacher says, "Some things are self-evident — for example, it is universally true that two plus two equals four," the doughty reader of *The World of Mathematics* can snicker and say, "It all depends on your hypothesis."

WHAT DOES all this imply for us ordinary mortals, dwelling in a world where up is not down, love is not hate, dark is not light, and hot is not cold, where matter is one thing and motion is another?

ACTUALLY, it seems to me that the mathematicians themselves have not fully comprehended the scope of their own *reductio ad absurdum*. Asserting that mathematics and reality are two

different and basically divergent things, they have placed us in the position where we are not altogether bound by mathematical norms in our estimate of reality. The Resurrection is a statistical impossibility. Of all the men that have ever died, and ever will die, it is not to be predicted that one would

$$2+2\neq 4$$

rise from the dead. Each "scientific" approach to the question converges upon the same answer.

BUT the Christian chuckles merrily at this result. It is what he was saying all along. The mathematical-scientific irrelevance of the event is the very ground of its human relevance. What could not happen did happen, and God's self-revelation in history was complete.

SCIENCE, on the basis of statistical-mathematical techniques, can describe past history but it can never with confidence predict future history, because one little improbability, one microscopic impossibility, may be the hinge upon which the entire future turns.

PETER DAY.

* Simon and Schuster, 1956. \$20.

A Visit With C. S. Lewis



C. S. LEWIS

Photo by John S. Murray

The English writer, C. S. Lewis, is perhaps best known in America for his book, *The Screwtape Letters*. After being introduced to him through this book, I continued to read his works as fast as they came off the press. Then, after reading 10 of his books over and over, I began to feel as if he were an old friend. So, when my husband and I planned our trip to Europe I said that the two people I most wanted to see were the Pope and C. S. Lewis. As it turned out, both of my wishes came true.

My life-long desire for an audience with the Pope was made possible through an Italian monsignor to whom I had a letter of introduction. On our second day in Rome, my husband and I received the tickets for our audience with his Holiness, and, as luck would have it, the next day received two more through another source, for the very same audience.

At our *penzione* we had made the acquaintance of a young English couple, Betty and Bryan Longfellow, and Bryan had told us how much he wanted to see the Pope and how he had been trying through several friends to arrange an audience. But their stay had almost ended and they saw no hope of getting the tickets. So I offered the two extra tickets to them.

The audience is hard to describe in a couple paragraphs of an article which, being for a *LIVING CHURCH* book number, is primarily about C. S. Lewis. We did not have a private audience, as the Pope had been too ill to give many such, but we were only a few feet from him and saw him close up for quite a long time, although we did not speak to him privately.

I was most impressed by the feeling of love between the Pope and the people, and by his obvious sanctity. He looked frail, but did not appear weak or fatigued by the half-hour audience. Everyone seemed to enjoy it immensely—including His Holiness.

Later, I remarked to Bryan that

By Elaine Murray Stone

The story of two wishes and how they both came true

Originally had two wishes, the one to see the Pope and the other to see C. S. Lewis, and, as we were leaving for England, I asked him if he knew how the latter could be arranged.

His wife, Betty, remarked that she attended the same Church as Dr. Lewis, and knew him quite well, and that he lived near them in Oxford. He was sure that, if we would pay them a visit in Oxford, they could arrange for us to meet him.

After a few days in Paris, we took the train to Oxford to visit the Longwells.

After resting awhile, Bryan took us off in his car to see the sights of historic Oxford. I was particularly interested in seeing Magdalen College where Dr. Lewis had been a Fellow. The chapels of all the colleges were exquisite examples of different periods of architecture, but all seemed strangely shaped as in each the choir stalls took up almost the entire area, leaving only a few pews for any congregation. The explanation for this is quite simple: each student of the college has an assigned choir stall where he sits for the college chapel services, the few remaining pews being for casual visitors.

When Bryan felt that we had seen every place that we might be allowed to enter, he packed us back in the car, and off we went to see Dr. Lewis. We followed a quiet country road, and turned down a dirt driveway into a heavily wooded section. At the end of the drive was a sweet little cottage, shaded with trees and bordered with flowers. This, we were informed, was Dr. Lewis' home.

Pink-Cheeked Gentleman

Bryan knocked on the door, and called out several times with no response. We were about to leave, when a large pink-cheeked gentleman poked his head out of a window and said, "Hello, there; looking for someone?" It was C. S. Lewis. Bryan explained

that we had come to Oxford in hopes of meeting him. Hearing this, he very graciously invited us in, and led us in through the pantry into his comfortable looking study. He apologized for it, but said he and his brother were bachelors and lived there with a housekeeper. It obviously lacked a wife's ministrations.

While Dr. Lewis was mixing drinks for us we looked about the room. The walls were lined with books and there were more books lying about on tables

and on a desk near the window. There were several overstuffed chairs, a fireplace, and a sofa that seemed tired out and obviously had been much used — probably by several decades of students.

(Dr. Lewis at present holds the chair of Medieval and Renaissance English Literature at Cambridge, but for many years taught at Magdalen College at Oxford.)

Our conversation began with tales of our visit to Rome and our audience with the Pope. He wanted to know where we were from and what my husband did. When he heard that my husband was in Guided Missile Research at the base where the first satellite was to be launched, the two of them flew off into a lengthy conversation on science fiction, flying saucers, and the possible date of the first space ship to the moon.

When we asked Dr. Lewis if he was planning any other imaginative books, such as *Perelandra* and *Out of the Silent Planet*, he replied that science

C. S. Lewis' Latest Book

TILL WE HAVE FACES. A Myth Retold. Harcourt, Brace and Co. Pp. 313. \$4.50. For review see page 16 of this issue. Picture of Dr. Lewis on this page appears on jacket of *Till We Have Faces*, and is here reproduced with permission of publishers.

Books by C. S. Lewis Mentioned in this Article

THE SCREWTAPE LETTERS. Macmillan. Pp. 160. \$2.50.

PERELANDRA. Macmillan. Pp. 238. \$3.75.

OUT OF THE SILENT PLANET. Macmillan. Pp. 174. \$3.50. [Also available in Avon Publications (T127), 35 cents in bookstores and on newsstands.]

PRINCE CASPIAN. The Return to Narnia. Macmillan. Pp. 186. \$2.50 (Juvenile).

THE SILVER CHAIR. Macmillan. Pp. 208. \$2.75 (Juvenile).

THE CASE FOR CHRISTIANITY. Macmillan. Pp. 56. \$1.65.

THE WEIGHT OF GLORY and Other Addresses. Macmillan. Pp. vii, 66. \$1.25.

SURPRISED BY JOY. The Shape of My Early Life. Harcourt, Brace and Co. Pp. ix, 238. \$3.50.

BEYOND PERSONALITY. Macmillan, 1945.*

*Available now in *Mere Christianity* (revised and enlarged edition of *The Case for Christianity*, *Christian Behavior*, and *Beyond Personality*). Macmillan, 1952. Pp. 175. \$2.75.

Also available from Macmillan: *The Abolition of Man*, pp. v, 61, \$1.75; *Christian Behavior*, pp. 70, \$1.50; *George MacDonald: An Anthology*, pp. 128, \$2.25; *The Great Divorce*, pp. viii, 133, \$2.50; *The Horse and His Boy*, pp. 192, \$2.75 (Juvenile); *The Lion, the Witch, and the Wardrobe — A Story for Children*, pp. 154, \$3; *The Magician's Nephew*, pp. 167, \$2.75 (Juvenile); *Miracles — A Preliminary Study*, pp. 220, \$3.75; *The Problem of Pain*, pp. 148, \$2.75; *That Hideous Strength — A Modern Fairy Tale for Grown-Ups*, pp. xi, 459, \$3.75; *The Voyage of the Dawn Treader*, pp. 210, \$2.75.

Published by other publishers in America (according to *Books in Print 1956*): *The Allegory of Love — A Study in Medieval Tradition*, Oxford University Press, \$3.40; *De Descriptione Temporum* ["Concerning the description of the times"], New York — Cambridge University Press, 50 cents; *English Literature in the Sixteenth Century*, Oxford University Press, \$7; *Hero and Leander*, Oxford University Press, 60 cents; *Literary Impact of the Authorized [King James] Version [of the Bible]*, DeGraft, 50 cents; *Miserable Offenders — An Interpretation of Prayer Book Language* (Advent Paper), Morehouse-Gorham, 15 cents each (100 for \$11.25); *Pilgrim's Regress*, Allenson, \$2; *Preface to Paradise Lost — Revised and Enlarged Edition*, Oxford University Press, \$1.70; (with Charles Williams) *Arthurian Torso*, Oxford University Press, \$2.40.

For other works by C. S. Lewis see *Who's Who 1956* (British).

fiction addicts were all too well informed in the latest advances of science and that he couldn't find time to keep up with the latest research and discoveries. So he had given up that type of writing.

But he had recently written several children's books, and I told him my daughter had received some as birthday and Christmas gifts. She thought so well of them that she kept insisting that I read *Prince Caspian*, *The Silver Chair*, etc.

I couldn't help remarking what a diversified and remarkable talent he had to write for and please such a wide audience. He also has made



Jacket painting by Fritz Eichenberg for C. S. Lewis's new novel, *Till We Have Faces*, published in January

many broadcasts, and the reception of his talks was so great that they were published later in a book entitled *The Case for Christianity*. Two other books, *The Weight of Glory* and *Beyond Personality*, were compiled from addresses he gave during the war years and just after. Besides theology, fiction, and children's books, Dr. Lewis has made many contributions to his own literary field.

I had seen pictures of Dr. Lewis on the paper covers of the books I had at home. In them he looked very severe and serious, and I had really been a little afraid of meeting him. In person, he seemed entirely different. He looked like a standard, well-fed version of an English professor. He wore a baggy tweed coat and trousers and a rumpled shirt and tie and had a most gracious and friendly manner. His face was bright pink and constantly wreathed in smiles, while his blue eyes twinkled almost mischievously. He had us in stitches constant-

ly with his ready wit, and capped every attempt of ours at humor, with something ever so much more clever and amusing.

The day before, I had been looking around London for a copy of one of his more recent books, *Surprised By Joy*. It is autobiographical and covers his youthful years and conversion to Christianity from atheism. I wanted a copy in hopes that, if I met him, I could get it autographed, but I had been unable to find one. I told him so, and he delighted me by going into another room and returning with a bright new copy for me. He said that a large number of the American edition had arrived recently, and he would be happy for me to have this one and would be glad to inscribe it, too. I asked him why there should be a different edition for Americans, as we all spoke the same language.

"Not quite," he replied, "and the spelling of many words is different." After having been in England only a few days I was inclined to agree, as I had not understood half the words the hotel chambermaid had said to me.

I told Dr. Lewis about the article I had read in *THE LIVING CHURCH* not long ago on homosexuality,* and that though it had taken a different view from that which he himself expressed in *Surprised By Joy*, it quoted him profusely. He replied that he had not seen the article, as he did not take any American magazines, so I promised to mail it to him.

As Dr. Lewis had already given us a great deal of his time, and we had interrupted him while he was at his desk, I rose and suggested that we had better take our leave. He admitted that he had a lot of letters to write, and that Sunday afternoon was the time that he usually allotted to this task. We gathered our belongings, and this time he showed us to the front door. We left with many handshakes, and when the door had closed, we took one final look at the gentle cottage that was the home of a true gentleman and Christian.

As we drove down the country lane on our way back to the station I felt completely happy and at peace. I had had two wishes while sitting thousands of miles away on my breeze-swept Florida porch — one to meet the Pope and the other to meet C. S. Lewis — and, as in a fairy tale, both of them had come true.

*"The Church and the Homosexual," by the Rev. Carroll E. Simcox [L. C., April 15, 1956].

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Again and Again

Congratulations to you and to the author John Skinner for the article "Are You an Existentialist?" [L. C., January 20th]. It's one of the best things I've ever seen in *THE LIVING CHURCH*! I would advise everyone who wants to know what it really means to be a member of Christ's Body to go back and read it again and again.

While I am writing to you I would also like to say just one thing in reference to the proposed Anglo-Catholic mission for the Charlotte area and its rejection by Bishop Penick. If any newcomer to the Charlotte area, or anywhere in the diocese of North Carolina, for that matter, wants to find a low parish to go to he will certainly have no trouble finding one. They're everywhere. Shouldn't the poor Anglo-Catholics be allowed to have at least one?

(Rev.) THOMAS M. HORNER
Assistant, Grace Church

Massapequa, L. I., N. Y.

Laxity in Social Graces

I should like to comment on Mrs. Stroup's article, "Reverend and Mrs." [L. C., January 20th.] I find much in it to be commended but there are several points to which I feel I must take exception.

First, I see no reason whatsoever why the clergy should be exempt from the social amenities accepted by our society. Surely no reciprocating dinner invitations and other kindnesses shown us by our laypeople can only be interpreted by them as laxity in the social graces. No stipend is so small that a modest meal of some sort in one's own home with one's own silver, served by oneself cannot be managed.

Secondly, to expect the parishioners to "pitch in" and help is a sure way for the clergy to earn the title "freeloader," "moocher," etc. Do we help our parishioners entertain?

Thirdly, how can a Christian woman do any effective work for the Body if she spreads herself thinly by joining more than two (Auxiliary and Altar) guilds at one time? Agreed, a priest's wife should never hold office in parish organizations, but she has the same obligation to work tirelessly and devotedly in the Church as the next laywoman. She is a laywoman! Her husband's vocation is no excuse for slackness.

(Mrs.) JOHN S. RUEB

Woburn, Mass.

ACU CYCLE OF PRAYER

February

24. Resurrection, Kew Gardens, N. Y.; Calvary, Wilmington, Del.; St. Elizabeth's, Chicago.
25. Ascension, Vallejo, Calif.
26. All Saints', Concord, N. C.; Oratory of St. Gertrude of Nivelles, Whippany, N. J.
27. Good Samaritan, Oak Park, Ill.
28. Messiah, Chicago.

March

1. St. Ambrose's, Philadelphia; St. James', Manitowoc, Wis.
2. St. Augustine's, Norristown, Pa.; St. Paul's, Derby, N. Y.; St. Margaret's, Chicago.

BOOKS

An Absorbing Story

THE FOLLOWING FEET. By **Ancilla.** Seabury Press. Pp. ix, 132. \$2.75.

Tripping their souls in public is something most converts to Christianity hesitate to do. The author of *The Following Feet*, an English college teacher, decided, contrary to her Victorian reticences, to reveal her own development from agnosticism to Anglican Christianity in two classic reasons: "Perhaps in answer to the wondering criticism of my friends . . . , perhaps to reassure some other plodder of the truth. . . ." She writes so under cover of the pen name, Ancilla [Latin for "maid-servant"].

Ancilla's conversion begins with an unprecedented (for her) mystical experience during her visit, as a tourist, to a village church in Bavaria. From then on, for 13 years, the pacifying and shattering business of becoming a Christian — though she does not immediately recognize it as such — grips her.

Her thoughts and emotions during the process are both enriched and complicated by her literary background and allusions. The drama is strengthened by a holiness in Hitler-infested Germany, the war years in England, a succession of job losses (here drama is thinned by the author's need to mask people and places), and the psychological manifestations of childhood, sex, and worldly position.

This book is valuable, for the reasons the author states. It is also an absorbing story, for the most part. The trick is to get through the first 30 to 50 pages before putting it aside to flip on television.

ALICE KELLEY

The Distiller's Skill

A STUDY OF HISTORY. By **Arnold J. Toynbee.** Abridgment of Volumes I-VII-X, by **D. C. Somervell.** Oxford University Press. Pp. xii, 414. \$5.

Used to be accounted something of a plot, even in days when literacy meant more than the ability to make your own selections from the TV Guide, to read Gibbon's *Decline and Fall*. There was a tendency even among the industrious to put it off till after working days were over; indeed it was perhaps the most industrious who were most disposed to put it off.

But the scope of Gibbon was narrow,

and his sweep halting, compared with those of Toynbee's now renowned *Study of History*; for these 10 massive volumes cover not merely the Roman Empire but all the civilizations that have ever existed between Greenland and Antarctica, with copious references to the arts, the sciences and, not least, the religions associated with these cultures, and a good deal about pre-history, too, not to mention what might perhaps be called meta-history.

Everything is treated from Taoism to the Industrial Revolution, from the prospects of a third World War to the genesis of the Egyptian civilization. On one page alone, taken quite at random and so perhaps a weak case to cite, we find allusions to the Sikhs, Marxism, Mahayana Buddhism, Montanism, Sheykh Bedr-el-Din, Reinhold Niebuhr, the Bektashi movement, the Manchu Empire, the Anabaptists, the Patarines of Milan, the Bohemian Taborites, Shi'ism, Christian origins, ecumenicity, and the Ottoman Janissary Corps.

No wonder it took the second World War and a long sea voyage to entice Maurice Samuel to tackle even what was then available of this colossus of poly-history, and a post-war decade to give us, as he has recently done in a brilliant essay entitled *The Professor and the Fossil*, a Hebraic protest that has the authentic fire, the existentialist quality, of an Amos writing from New York. Perhaps it may take a third World War and a space-trip to incite one of us Christians to address himself to the task of being Kierkegaard to this 20th-century Hegel that Toynbee may then appear to have been.

For my own part I confess I have never had the courage to tackle the great work except to the extent of trying to ascertain, by test cases, how good Somervell's *Abridgement* really is. I was not disappointed in the first volume of the *Abridgement*, which appeared 10 years ago. The volume that is now published, completing the process of distillation, deepens my admiration for the distiller's masterly skill. Somervell's craftsmanship is so generally good that it comes as no surprise to learn, as we do, that he began his enterprise as a labor of love; to some of us (I have sometimes the suspicion that it may be almost all of us) it might also be accounted a work of mercy.

The most ardent lovers of Toynbee may complain that even the best of abridgements must fail to catch the stupendous sweep of erudition, the wide-angled, Olympic view associated with the original work of a man who can talk of a Buddhist Richelieu and pour forth analogies such as that the Granth is to the Koran what the Book of Mormon is to the Bible. Most of us, however, will find that a Toynbee cram-book in two substantial volumes is sufficient for the use of the Church Militant. Whether the original is the prescribed text for the Church Suffering or the Church Trium-

phant is an eschatological question to which, I think, not even a Toynbee would propose an answer.

GEDDES MACGREGOR

A Gentle Sarcasm

THE VATICAN REVOLUTION. By **Geddes MacGregor.** Beacon Press. Pp. xiv, 226. \$4.95.

Geddes MacGregor's *The Vatican Revolution* addresses itself to a study of the dogma of papal infallibility proclaimed at the Vatican Council of 1870, its effects upon the Roman Church itself, and the possibilities of modifying these effects, both in the interests of the constitutional ordering of the Roman Church and in the future probabilities of Christian reunion.

Though controversial, the book is not bitter, even if at times it falls into a "gentle" sarcasm. It is written in a lively and most readable manner, but the scholarship is sound. Appendices provide a Latin text with English translations of the Vatican decrees, and a most helpful and extensive bibliography.

The principal thesis of the book is that the methods and procedures followed by the pope and his papalist party in the Council of 1870 were illegal and contrary to the fundamental constitution of the Roman Church, even as it had been re-affirmed at the Council of Trent.

Without impugning the sincerity of Pius IX (the pope who summoned the Vatican Council), the author considers that a serious moral issue is involved in the record of the Council itself. Hence he believes that there is hope, however faint, that someday the matter may be righted, and the whole proceedings — and with them the decrees of infallibility — declared *ultra vires* from a constitutional standpoint.

Of particular value are the author's chapters that prove the opponents of the 1870 dogma to have been concerned about the "innovation" of the doctrine and not merely (as Dom Butler and others have sought to propound) its "inopportune-ness" at the time, and that correct the popular misconceptions of the meaning of "infallibility."

Less successful is his attempt — largely because of his satirical treatment — to show the vagueness of the way infallibility has been and can be practically applied. No dogmas have the precision that he seems to expect of this one; their very value lies in their large indefiniteness.

Nor should I follow Dr. MacGregor in his implication that the papal absolutism established by the dogma of 1870 is directly responsible for the Roman Church's attempts in America, and elsewhere, to manipulate politics, education, and public morals to its own ends. He is right, however, in his exposure of the insecurity

and skepticism of the Roman hierarchy about the papal claims as an unconscious motivation of its political tactics.

The author throws out one suggestion that I should like to see developed in further discussion. One of the reasons why the majority at the Vatican Council favored the dogma was the belief that it would support the Church in the arduous task of reform, to meet the intellectual and cultural changes of the modern world. Today the Roman Church is deeply involved in a reformation that is being effected by the liturgical movement, Biblical studies, and social action. It would be of great interest to know how much of this ferment is promoted on the one hand, or impeded on the other, by the acceptance of papal infallibility.

MASSEY H. SHEPHERD, JR.

Love Misused

TILL WE HAVE FACES. A Myth Retold.
By **C. S. Lewis.** Harcourt, Brace and Co.
Pp. 313. \$4.50.

Retelling the myth of Cupid and Psyche, C. S. Lewis' latest novel, *Till We Have Faces*, makes the jealous sister the heroine.

Orual, ugliest princess of Glome, is intensely attached to her beautiful half-sister Psyche, who, though revered by the

people, is made a sacrificial victim. When Orual visits the site afterwards, she discovers Psyche happily thinking herself wed to a god and living in a palace invisible to Orual — or nearly invisible. By misusing love Orual forces Psyche to disobey her god and ruins her happiness. In a shorter final section Orual discovers not true love but self-love had guided her feelings and mysteriously, through this discovery, becomes Psyche.

Like all myths this is capable of numerous interpretations, none of them exclusive or final. One may see it as an allegory of the relations between body (Orual) and soul (Psyche). The terror the body has of separation from the soul is not due to true love for the soul, but to its own self-love and unwillingness to bear pain or destruction for the sake of the soul. Or one may see it as a Christian parable showing how man (Orual) fallen away from his ideal state (Psyche) attains again the ideal state (Orual and Psyche identified) through will cooperating with grace.

When Orual discovers Psyche not playing at palaces and nectar, but *believing* in them, the reader is stirred. There are other high moments. However, Lewis apparently includes some parts only because they were in the original, and some, particularly Orual's love for Bardia, seem included for no good reason at all.

Few men understand mythology as well as Lewis; fewer yet can tell myths in a

form meaningful to this age. If only for this reason the book merits attention. Those who know Lewis will know how much more to expect.

ROBERT SUMNER JACKSON

A Sound Basis

CHRISTIAN ESSAYS IN PSYCHIATRY.
Edited by **Philip Mairet.** Philosophical Library. Pp. 187. \$4.50.

Philip Mairet in *Christian Essays in Psychiatry*, brings together 10 essays by eminent physicians, psychiatrists, psychologists, theologians, and teachers whose vast experience and professional duties have brought them face to face with the emotional and spiritual problems and needs of man.

Their interpretations and explanations in these essays show clearly the basis of the old conflicts between Freudian psychology and religion. At the same time the contributors accept the value of Freud's interpretation and discovery of the unconscious, as well as the therapeutic importance of the psychoanalytical approach and its various modifications by Jung, Adler, and others. Furthermore the essays show how important in psychiatric practice the religious beliefs, needs, and practices of the individual are to successful therapy.

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In other words, the healthy integrated personality is first of all a religious person whose belief in God and whose religious sense is almost instinctual. Lacking an orthodox religious belief, the individual may develop one during the course of successful therapy.

There is so much of interest and value in every Churchman in this collection that the reviewer recommends it as the best and most concise elucidation of what every Christian psychiatrist tries to apply in therapy.

While it is impossible to analyze in a brief review the valuable material found in each chapter, the reviewer wishes to call attention to the chapter on the development of the Religious Attitude in children, since this gives us a sound basis for the importance of understanding the child in terms of the child's experience; not only through such an understanding are the needs of the child met and the personality developed along sound mental and spiritual patterns.

The chapter on Guilt should be helpful to all, especially to psychiatrists and clergymen, who deal daily with this troublesome symptom complex.

All of the other chapters are equally sound in their masterful descriptions of the various schools of psychological and psychiatric theory and practice.

KENNETH J. TILLOTSON

Uncaught, The Impish Spirit

THE HOLY FIRE. The Story of the Fathers of the Eastern Church. By Robert Payne. Harpers. Pp. xxii, 313. \$5.

The somewhat striking title, *The Holy Fire*, labels a book consisting of character sketches of 10 of the great Fathers of Eastern Christendom.

Robert Payne has certainly produced an unusual book. For each of the saints considered, he gives a picture of the saint's life story, but more particularly, a picture of his personality, his spirit, what it is that makes him both great and interesting for our time as well as his own age.

The figures dealt with are Clement, Origen, and Athanasius of Alexandria, Basil and the two Gregories of Cappadocia, Chrysostom, Dionysius, John of Damascus, and Gregory Palamas. The last three in particular are not so well known as they should be to Western readers.

For those who seek to have their imagination kindled, who wish to find out why the Eastern Fathers have such a unique place in the Christian heritage, this book will provide much. The striking illustrations, the map, and the chronological chart all add to its interest and usefulness.

Yet this book has glaring faults. Many readers will be disgusted at the first chapter, in which the author simply tries to amaze and impress the reader. The over-dramatic, farfetched, bombastic sentences will often make the reader smile. Does Mr. Payne have a sense of humor? Certainly he does not catch the impish spirit that sometimes laughed in the mighty heart of St. Athanasius.

Mr. Payne is extremely artful in his use of quotations. Undoubtedly he will prove to the reader that the writings of the Fathers have a vitality and interest which modern theological textbooks rarely share. The quotations show him at his



St. John Chrysostom*

best, and worst. When re-using material from previously published translations, it would certainly be more courteous if he had made appropriate acknowledgments.

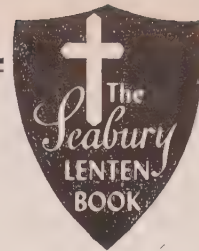
On the other hand, it is undeniable that he has made a positive and constructive contribution when, by altering a few words, he has brought out the beauty of a passage. In the *Library of Christian Classics*, Vol. III, p. 153, we find this striking description of a Peacock:

"... raising his neck and spreading his tail in a circle around him, glittering like gold and studded with stars, he makes a spectacle of his beauty to his lovers with pompous strides."

The picture is even more striking when Mr. Payne, on p. 188 of *The Holy Fire*, retouches it:

"... he raises his neck and spreads his

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tail in a circle around him, glittering like gold and studded with stars, aware of his beauty, and striding with pompous steps in front of his lovers."

In any case, such a passage (from St. Gregory Nazianzen) shows the kind of material quoted in this book.

H. BOONE PORTER, JR.

The Real Issues

THE FAITH AND MODERN ERROR. An Essay on the Christian Message in the Twentieth Century. By **Harry Blamires**. Macmillan. Pp. x, 145. \$3.

In *The Faith and Modern Error* Harry Blamires attempts to sketch out what ought to be the Church's present-day approach to the masses of our contemporaries who have no interest in the religious issue at all.

We spend a lot of time and effort with outsiders who are interested in the issues with which Christianity deals; but what of those who — for all that we can see — know not and care less that there is a God in heaven?

Mr. Blamires has the English scene in front of him as he writes. On the whole, the situation is the same over here, and the need. Our interested — but hostile or unpersuaded — neighbors are one group; our uninterested neighbors are another.

The latter are more numerous than we may think, and we tend to give them up as a hopeless job before trying to reach them and win them.

Mr. Blamires undertakes in this book to state the real issues between the Church and the totally uninterested. His only serious failure or omission, in my judgment, is a big one. He fails to take account of the tremendous impact of such evangelism as Billy Graham's upon the uninterested masses.

Until the Anglican Church learns to speak first to the heart of the outsider, rather than to his head, it will have nothing to do but to go on lamenting its failure in evangelism.

CARROLL E. SIMCOX

Three Ways of Escape

THE REFUGEE AND THE WORLD COMMUNITY. By **John George Stoessinger**. University of Minnesota Press. Pp. v, 239. \$4.50.

The refugee is as old as human history. He appears as an individual or in groups wherever intolerance, aggression, greed, or sheer lust for power gain the upper hand in human affairs.

John George Stoessinger, in *The Refugee and the World Community* observes that in the past the refugee has always had two principal roads of escape. He

could run away from oppression and tyranny and seek asylum in some other place. He could change his mind and be converted and in his recantation find security in his own homeland.

One might observe that there has always been a third escape: the victim could fight back and, failing to win, could escape through death.

The problem of the refugee in the 20th century differs from any in the past: firstly, social forces have narrowed the two traditional roads of escape; secondly, the refugee in the 20th century has no longer been the single individual or his family, or even large groups. The refugee has been counted in millions of persons in many different lands.

Particularly after World War I the new problem of millions of uprooted persons with nowhere to go demanded a new approach. Dr. Stoessinger's primary purpose in *The Refugee and the World Community* has been "to examine the role of international organization as a new technique which our generation has, for the first time in history, brought to bear upon the refugee problem."

Dr. Stoessinger argues, and with real evidence to support his position, that the problem of the refugee is not a temporary but a permanent one. His second thesis is that only permanent international action by states which recognize fundamental human rights can meet with this new worldwide problem.

Further, he argues, the genuine international approach is not possible just so long as nations continue to produce refugees, especially major powers such as the Soviet Union, from which country and its satellites refugees are now being created by the hundreds of thousands at the present time. Indeed, the Soviet Union hampered the efforts of the United Nations and the IRO to meet the needs of refugees by insisting on forcible repatriation of refugees from communist nations. The Soviet Union never accepted the principle, insisted upon by the western democracies, that any action in behalf of refugees should be based upon their voluntary participation.

This book should be of especial value to the hundreds of Episcopalians who are actively engaged in the resettlement of persons admissible in this country under present immigration policies. It should also prove of value to those who have participated in the resettlement programs sponsored by the National Council of this Church over the last decade.

M. MORAN WESTON

Qumran Roundup

DISCOVERY IN THE JUDEAN DESERT. By **Géza Vermès**. New York: Desclee Company, 1947. Pp. 237. \$5.

THE GREAT DISCOVERY. The Story of the Dead Sea Scrolls. By **Azriel Eisen-**

berg. Illustrated by **Shane Miller**. Abelard-Schuman, 1956. Pp. 112. \$2.50.

CAVE OF RICHES. The Story of the Dead Sea Scrolls. By **Alan Honour**. Illustrated by **P. A. Hutchison**. McGraw Hill Book Co. 1956. Pp. 159. \$2.75.

THE DEAD SEA SCROLLS AND THE BIBLE. By **Roland E. Murphy**, O. Carm. Newman Press, 1956. Pp. xi, 116. Paper, \$1.50.

THE DEAD SEA SCROLLS. By **John M. Allegro**. Penguin Books, 1956. Pp. 207. Paper, 85 cents in bookstores.

SECOND THOUGHTS ON THE DEAD SEA SCROLLS. By **F. F. Bruce**. Eerdmans, 1956. Pp. 143. \$2.50.

An important milestone in the fast-cumulating literature on the Dead Sea Scrolls is the publication of *Discovery in the Judean Desert*, by a brilliant young Hungarian, Géza Vermès. Scholars have time to regard the original French edition as one of the best surveys of the entire subject. The work has been brought up to date and rendered into excellent English by an anonymous but skillful translator, who must share our thanks for making the book available to the English-speaking public.

This is a scholarly work, profusely documented, but not in such a way as to hide its content from any intelligent reader. It also contains the best available English translation of the major manuscripts, which will probably become the basic standard of English versions for some time to come, even though there are places where scholars may differ from Vermès in the translations of these difficult and at times obscure writings.

This book now stands in the estimation

of the reviewer as the best book on the Dead Sea Scrolls now available.

And now the Dead Sea Scrolls are described for younger readers. *The Great Discovery* is an interesting account of the discovery and contents of the scrolls slanted to Juniors. Azriel Eisenberg is a well-known authority on Jewish education of youth.

The book is accurate, well-written, and illustrated by attractive drawings [see cut on this page]. It is to be hoped that it may stir the imagination of boys and girls and help provide a new generation of archaeologists.

Alan Honour's *Cave of Riches* is similar in style but is considerably more comprehensive. It should appeal to a slightly older public — Junior High — but many adults would enjoy and profit from it.

Of a totally different type is the book by an eminent Roman Catholic scholar, Roland E. Murphy, O. Carm, *The Dead Sea Scrolls and the Bible*. Well written and illustrated, it traces the history and interpretation of the scrolls. The Roman position is worth noting, and the book provides a good summary of the development of the body of literature about "the scrolls." There is no hesitancy in recommending this book to any lay person who is interested in a simple yet comprehensive record of Qumran literature.

The little Pelican book, *The Dead Sea Scrolls* by J. M. Allegro, is not as satisfactory. It is well illustrated and written in a charming style. A wealth of details is given about the scrolls and their significance, much of it not obtainable elsewhere.

But it is difficult to accept many of Dr. Allegro's statements. The latter part of this book dealing with the significance of the scrolls for Christian thought is most inadequate. Despite its popular price and

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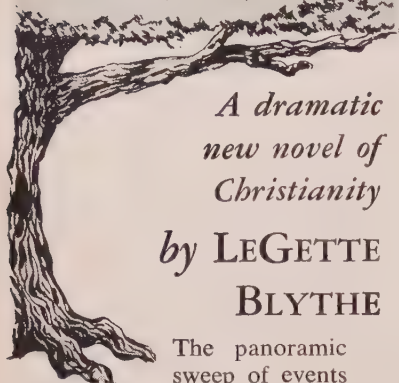


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Jars and unrolled scrolls — an illustration from *The Great Discovery*.

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pictures, it is a book that cannot be recommended for the general reader.

F. F. Bruce of Sheffield, England, in his *Second Thoughts on the Dead Sea Scrolls*, has offered a general survey of the literature from the Dead Sea — Qumran and the other finds in the Judean Desert. It is written in what is becoming the standard form for such books: the history of the discoveries followed by an interpretation of their significance. This is a thoroughly adequate book, accurate and reliable, and may be read with interest and confidence by anyone.

JAMES L. JONES

A Good Primer

THE FIRST INTERVIEW WITH A PSYCHIATRIST and the Unconscious Psychology of All Interviews. By **Charles Berg**. Macmillan, 1956. Pp. 240. \$4.25.

The basic argument of this latest book by a well-known British psychoanalyst is: In interviews and in psychoanalysis, as in interpersonal relationships in general, the role of reason is a minor one in contrast to the major influence of unconscious (inherited and acquired) emotional reactions. Thus, every interview is a psychological one.

To document this hypothesis, Charles Berg has divided his material into two main sections, one relating to the emotional life and responsibilities of the professional interviewer, the other devoted to the varying clinical patterns with their underlying dynamic meanings which are brought into the interview situation by those seeking help.

The author is especially to be commended for his handling of the first of these two sections. Wise and practical stress is placed upon the interviewer's self-knowledge, his readiness to meet another's sense of urgency, his naturalness and freedom from anxiety, his genuine interest in the person in need, his avoidance of crass professionalism and its bad effects, his capacity for accepting a transference relationship the interpretation of which is rightly held to be the very essence of psychoanalysis.

The second or "Practice" section focuses upon the person interviewed and offers, from the writer's analytical work, case material which is organized with respect to varying degrees of expressed sexuality in men, and then in women. The selection of case material is fairly comprehensive, from a Freudian point of view.

It can easily be inferred that the writer is psychoanalytically orthodox. There will probably be many who will disagree with the book's implied psycho-biological determinism (that people are "merely" the mouthpiece for what has been put into them).

The title, *The First Interview With a*

Psychiatrist, is somewhat misleading since substantial parts of the book deal with interviews in general, or else interviews far beyond the first — even though some attempt to refer back to the content of the first interview was made. Indeed, one might have wished that instead of so much space spent on the oft-described tenets and mechanisms of psychoanalysis, and in belaboring the thesis of unconscious motivation (which most people today accept anyway), there had been greater illustrated emphasis on the *techniques* of various first interviews.

Actually, the author appears to be trying to take in too wide an audience. He does not seem consistent as to whom he is writing for. At one time he appears to be speaking to the analytically uninitiated, at another time to the learning therapist, at still another time to a clique of informed laity.

Despite the limitations suggested by a too-generalized treatment, however, the book does bear the merit of the author's profound professional experience, and should serve as a good primer for those who, for personal or professional reasons, are becoming more involved in the subject.

KENNETH W. MANN

1957 Missionary Materials

HAITI, LAND OF MOUNTAINS. 1957 Mission Study, Primary and Junior Teacher's Guide. Seabury Press. Pp. 73. Paper, 75 cents.

PILGRIMAGE FOR PIERRE. The Story of a Haitian Youth. 1957 Mission Study Book for Leaders and Students. By **Virginia Harbour**. Seabury Press. Pp. 60. Illustrated. Paper, 95 cents.

This year's missionary materials, *Haiti, Land of Mountains*, for primary and junior use, and *Pilgrimage for Pierre*, for teenagers, are exceptionally fine.

The former includes basic resource material for the leader: a bird's-eye view of the basic economic, social, cultural, political, and religious conditions in Haiti; a bibliography of available literature to enrich the teacher's understanding; audiovisual helps; ideas for making Haiti a parish-wide concern; specific aids in planning classroom sessions, complete with two meaningful stories, one for each age group, that tell about life in Haiti today and show the relevance of our Church in the lives of Haitian children.

Pilgrimage for Pierre, by Virginia M. Harbour, could be used beneficially by almost every Young People's Group. It is a six-chapter story of a young man, Pierre, in Haiti today, together with background material and discussion questions for the leader to consider using with each chapter.

This story includes such vital topics as: business and spiritual healing; evil; the abuse and misuse of power; good-luck charms and primitive "Voodun" religion; the gods; marriage and Christian marriage; death and after-life; "primitive" customs; baptism; and the essential meaning of Christianity. This study material could be very stimulating for adult groups and advanced junior high school groups, along with the high schoolers for whom it was written.

Episcopalians have cause to be proud of the Church's work in Haiti. Adults and children should be aware of our missionary work in this area. Our Church stands firm, yet not rigid, in a country that is predominantly influenced by an interesting mixture of Roman Catholicism and voodun religion.

We are trying to meet the real needs of these people, cutting across class and the distinctions; and, like the early Church, encouraging what is good in the native culture (as witnessed, for example, by Bishop Voegeli's having native artists paint the murals in the Haitian Cathedral).

LAVINIA LUTZ

Creative Agents

NO CROSS, NO CROWN. A Study of the Atonement. By **William J. Wolf.** Doubleday. Pp. 216. \$3.

William J. Wolf's *No Cross, No Crown* is an excellent little book which can be highly recommended, particularly to those who have to preach about the atonement or to find a satisfying theological interpretation of it. Good books on such themes as redemption and salvation have been rather rare in recent times.

Prof. Wolf reliably summarizes the history of the doctrine and also attempts a critical account of contemporary approaches. He is rightly somewhat reserved and suspicious about the too easy contemporary tendency to understand the meaning of words like "redemption" and "salvation" in psychiatric terms.

In particular, he is somewhat critical of the facile use of the word "acceptance," on the ground that it tends to overlook and belittle the intense ethical seriousness and concern of the atonement. There can be little doubt that in many contemporary Christian writers the attack on morality has gone much too far. On these subjects the author's sane and balanced attitude is very valuable.

Whatever may be the ultimate meaning of the act of God in the life and death of Jesus Christ, it can hardly be a meaning which is more adequately grasped by contemporary psychology than by theology itself — a meaning which psychology interprets and which the Gospel events merely symbolize. Indeed, we may add that the Gospel events are never

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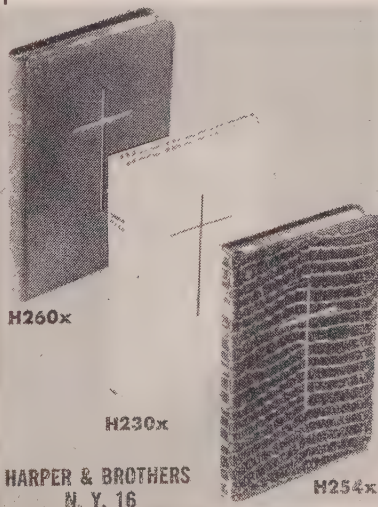
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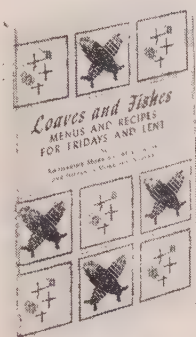
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J. V. LANGMEAD CASSERLEY

God's True Kingship

HE THAT COMETH. By Sigmund Mowinckel. Translated by G. W. Anderson. Abingdon Press. Pp. xvi, 528. \$6.50.

Truly important books are few and infrequent; yet most certainly Sigmund Mowinckel's *He That Cometh* must be rated as such. For Christians, few studies can be more relevant than that of the variant forms of the Messianic hope in pre-Christian Judaism.

To know what Jesus meant by the terms He used about Himself, we must determine what images they would evoke in the minds of his hearers. *He That Cometh* demands considerable application, but the importance and scope of the subject more than justify it. Fortunately, the task is made easier by its being well-written and marked by thorough scholarship and balanced thinking.

The concept of the Messiah, strictly speaking, appears after the Exile as part of Israel's hope of restoration. Behind it, however, lies earlier Jewish thinking about kingship. Although derived from the Canaanites, kingship is greatly affected by the Jews' basic religious beliefs. The king for them is Jahweh's agent, endowed with greater powers by anointing, representing the people before God, and affecting their destiny by his obedience to the will of God. This kingly ideal, profoundly altered from its pagan original, is important for later Jewish and Christian thought. The priestly aspect of kingship in Judaism is properly rescued from its usual neglect or underemphasis.

After the Exile Israel's faith in God's sovereignty, opposed to the bitter realities of Jewish history, leads to belief in Israel's restoration. This will occur in history, on earth, in the future. The ideal of kingship, never fully realized in any king and hence projected to the future, comes to be related to this hope. Only then do we have a true Messiah concept with its eschatological significance. Political and religious hopes, seldom fully separable in Jewish thought, are fused.

Yet there always remains tension between God's true kingship and the Messiah's delegated rule. This is shown by the idea of an interim Messianic Kingdom (the Millenium idea) and by the tendency of particular groups in Israel to emphasize one aspect or the other. This national Messiah idea is by far the majority view in Palestine in Jesus' day.

Isolated thoughts and phrases from the Servant passages were transferred to this by atomistic exegesis, but never the fundamental idea of one who by his suffering brought forgiveness, restoration, and salvation. Mowinckel demonstrates that the prophet describes an individual, disproving all collective interpretations. Prophetic in origin, the idea marks a magnificent advance to an explanation of the prophet's suffering. It was Jesus who really understood this insight and fulfilled it in far greater fashion than the seer ever imagined.

Time and again the book provokes thought about things in the New Testament which need more examination. It would be ungenerous to criticize such an impressive work, except to note the great need for a summarizing chapter to help the reader organize a bit all he has been helped to see. The basic foundations of the various concepts are exposed, revealing how unique and startling is Jesus' appearance as the Son of Man who is the Suffering Servant. We see more clearly how these fragments of insight, granted by God to longing men, were fulfilled and transcended.

DONALD J. PARSONS

A Delineation

BIBLICAL THEOLOGY AND CHRISTIAN EDUCATION. By Randolph Crump Miller. Scribners. Pp. xiv, 226. \$3.50.

Randolph Crump Miller's *Biblical Theology and Christian Education* is important for two reasons, at least. Churchmen will want to study it for further light on some of the thinking underlying the Seabury Church School Series. Those who follow the current trends in biblical studies will want to see how the scholars' recent thinking bears on the task of Christian education.

Dr. Miller, who occupies the chair in Christian Education at Yale Divinity School on the Luther A. Weigle Fund, devotes the major part of the book to a delineation of the "drama of redemption," asking how this can be interpreted in terms of the departmental age-groupings of the Church School.

His version of the "drama" gives it five acts: creation, covenant, Christ, Church, and consummation — Alpha to Omega, time to eternity. This is similar to St. Augustine's ancient analysis of the "drama." It has been carefully analyzed also, though with quite different purposes in mind, by Sophia L. Fahs in *The Old Story of Salvation*.

Actually, this book is a development in greater detail of some ideas first set forth by Dr. Miller in his *The Clue to Christian Education*, published also by Scribner's, in 1950. The two books together constitute some of the most potent thinking which has been done in the theory of

Christian education during the last decade. Dr. Miller's thinking is intensive, based on very wide reading in the solid sources.

KENDIG BRUBAKER CULLY

Puzzles and Clues

FOR FAITH AND FREEDOM. The Gifford Lectures, 1955-1957, in the University of Glasgow. By **Leonard Hodgson.** Scribners. Pp. vii, 241. \$4.

This is the first series of the two given by Leonard Hodgson, formerly Professor of Apologetics at the General Seminary and now Regius Professor of Divinity at Oxford, in 1955-57 at the University of Glasgow. The second series, forming a second volume, will appear during the next year.

All who studied under Dr. Hodgson while he taught at the General Seminary, and all others who wish to see a fine and Christian mind explore the prolegomena and the explication of the Christian faith in terms which give generous allowance for general revelation, will want to own and read *For Faith and Freedom*. In this series, the author begins by a discussion of the background of his thought.

He has two fascinating chapters of "retrospect," in which he tells the story of the change in theological and philosophical climate during the past half-century.

He then goes on to a treatment of the perennial "puzzles" with which thinking men are confronted as they look at the world, along with the "clues" which from ordinary experience they find as to the meaning of their existence.

A preliminary analysis of the significance of the terms "revelation" and "faith" follows; these topics will, of course, be discussed *in extenso* in the second volume.

The remainder of the first series is concerned with "natural theology," under which head Dr. Hodgson considers the concept of creation, the meaning of space, time, matter, and spirit in modern philosophy, the nature of human freedom, and the question of evil.

For those who are familiar with Dr. Hodgson's thought as expressed in his previous books, there is little that is distinctively new in this first volume; new, that is, in content, for there is restatement of his ideas, correction of emphasis, dismissal of some notions that he had previously defended (e.g., he thinks that justification by faith has become such an ambiguous phrase that he wishes to give it up and substitute some expression which will not be cluttered up with the results of ancient controversy — p. 108f). Dr. Hodgson believes that the Christian revelation is, so to say, a focussing of the basic philosophical and theological issues

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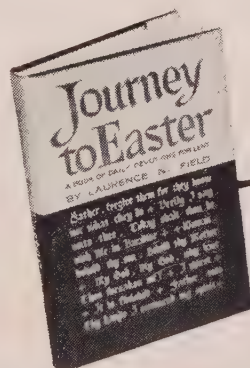
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which natural theology poses, but this time in the form of events in history which illuminate those issues at the very moment that they state them. He continues to speak of God's work in Christ as "rescue from evil," a phrase which I find very difficult; and he analyzes the nature of evil in a fashion found earlier in his book on the atonement.

This review is no place for an extended critical notice. It must suffice to say that Canon Hodgson here sums up his long thoughts on Christianity and puts in relatively simple language the fruit of his years of pondering on the relation between the faith and philosophical understanding. He takes a middle road between the various "neo"-orthodoxies and the older "liberalism," but he retains his insistence on the necessity for philosophical discussion of theological themes and protests against the tendency to dismiss this as irrelevant and unnecessary, and even impossible.

I have noticed several slight errors: pages 112 and 241, Willard R. for Willard L. Sperry; pages 133 and 143, "dreams are made on" for Shakespeare's actual words, "dreams are made of"; page 134, "the reason is . . . because" for "the reason is . . . that"; and page 211, "expresses" for "expresses."

As Dr. Hodgson's successor in the chair of Apologetics at the General Seminary, this reviewer would like to pay tribute to the sustained and loyal defense that these lectures make of what is today so often denied: that Christianity is in the best sense a rational (i.e., reasonable) faith; and that we have both the right and the duty to talk about it in philosophical language and with regard to philosophical problems.

W. NORMAN PITTENGER

A Good Companion

CONSIDER HIM. Three Meditations on the Passion Story. By **Olive Wyon.** Abingdon Press. Pp. 64. \$1.

Olive Wyon's small book, *Consider Him*, will make a good companion for those who aspire toward true devotion this coming Lent.

An introduction on the general subject of Lent bids us turn away from self to the consideration of our Lord, and particularly of our Lord in His Passion. The idea is that each of us wishes in Lent to make a fresh start, and the best way is to have recourse to the Lord in order to consider Him.

Material for meditation follows this introduction under the headings Jesus in the Upper Room, in the Garden of Gethsemane, and on the Cross. Miss Wyon is evidently a member of the Kirk of Scotland, but, from her manner of expression and from the quotations and prayers, might well be an Anglican.

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M. DE P. MAYNARD

Freshness

BY MEANS OF DEATH. By Hughell E. W. Fosbroke. Seabury Press. Pp. 93. \$1.75.

Hughell E. W. Fosbroke's *By Means of Death* is the Seabury Lent Book for 1957. It has a freshness as it expounds words spoken from the Cross. Its prose has a poetic quality, plus a simplicity which lay people will appreciate. Of the many books on the Seven Last Words which I have read, this surpasses them all. It is free of the trite, it is penetrating, and it shows the ancient message of Calvary to be dynamically relevant to present human experience. For Lenten devotional reading it is "tops."

BERNARD G. BULEY

In Historical Curiosity

RACINE "CONFESSIONS." Unpublished sonnets. Translated from the French into English Verse by Walter Roberts. London: Mowbrays. In America: Morehouse-Gorham. Pp. xii, 72. \$3.40.

As long as these sonnets were credited to Eustache LeNoble they attracted little attention. LeNoble was a criminal-type character, vaguely attached to the court of Louis XIV, who somehow acquired the manuscript, made random changes, and passed the poems off as his own.

In 1954 this attribution to LeNoble was shown to be spurious and the poems credited to the great 17th-century French dramatist, Jean Racine.

I don't propose to discuss whether or not Racine actually wrote these sonnets. The evidence is in France and difficult to get. Considered only as poems, *Racine's*

Confessions becomes a collection of rather stiff religious sonnets. Obviously, there was reverent emotion behind them, but when it came to expressing that feeling, the author seems to have been defeated by the religious pedantry of his day.

Attributed to the author of the magnificent play, *Phèdre*, the sonnets are an historical curiosity and, as such, an interesting personal testament. But compared with the monument of religious poetry, they are insipid. The pedestrian translation of Walter Roberts does little to relieve the situation.

ROBERT H. GLAUBER

Three Resting Places

IN MY FATHER'S HOUSE. The Christian Doctrine of the After-Life, With Readings and Prayers. By Richard Tatlock. London: Mowbrays. New York: Morehouse-Gorham. Pp. 63. Paper, 90 cents.

Richard Tatlock, a Church of England priest, has, through *In My Father's House*, provided a brief treatment of the Christian doctrine of the after-life which should be of use to Churchpeople.

The author has "accepted the discipline of trying to give a strictly scriptural view and of avoiding . . . the inclusion of any opinion . . . for which there is no direct scriptural evidence."

The view presented in this booklet, with its acceptance of three resting places for the departed (heaven, hell, and the intermediate state), will be congenial to most Anglican readers.

The "readings and prayers" at the end are a fine selection.

FRANCIS C. LIGHTBOURN

A New Note

FLAME IN THE MIND. An Introduction to Some Early Christian Writings. By Gordon Lewis Phillips. With a Foreword by the Bishop of London. Longmans. Pp. vii, 118. Cloth, \$1.75; paper, \$1.

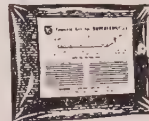
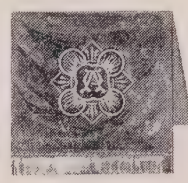
In his Foreword to *Flame in the Mind*, by Gordon Lewis Phillips (Anglican Chaplain to the University of London), the Bishop of London says:

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The title, *Flame in the Mind*, is from a phrase used by the second-century Christian, Justin Martyr, writing of his own conversion. The book consists of seven short chapters with sketches on Ignatius, Justin Martyr, Tertullian, Clement of Alexandria, and Origen — all of them

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great names only too little known among Episcopalians.

Mr. Phillips' winsome presentation of these personalities fills a real need, and his inclusion of generous quotations from their writings should whet Churchpeople's appetites for more of the Fathers, either through longer "introductions" or through the writings of the Fathers themselves, as given, for example, in the Library of Christian Classics.

Mr. Phillips unfortunately uses some rather long sentences. One, on page 8 ("The fascinating problem of the mind of Constantine . . ."), has 167 words!

FRANCIS C. LIGHTBOURN

A Valuable Work

THE MINISTRY IN HISTORICAL PERSPECTIVES. Edited by H. Richard Niebuhr and Daniel D. Williams. Harpers. Pp. xi, 331. \$5.

What has been the function of the Christian ministry in the various ages in which it has operated? What transformations have the offices of bishop, priest, and deacon — as well as the less differentiated Protestant ministries — undergone in the course of their development? How have Christian ministers been regarded by society at large?

This is the type of question considered in *The Ministry in Historical Perspectives*, a symposium edited by H. Richard Niebuhr and Daniel D. Williams and containing chapters by Roland H. Bainton, Edward R. Hardy, Winthrop S. Hudson, John Knox, Sidney E. Mead, Robert S. Michaelsen, Wilhelm Pauck, and George H. Williams. According to the editors, "there are innumerable studies of the doctrine of the ministry; but few if any of the kind here undertaken in modest scope."

The book consists of nine chapters covering the entire period of Church history from the beginning to the present.

John Knox, professor of New Testament at Union Theological Seminary, makes the observation, in the first chapter, that the administrative work of a first-century Church, so far from being simpler than that of a modern congregation of the same size, was probably more complex, for "when a first-century Jew or pagan decided to become a Christian, he became dependent upon a new community for the supplying of all his needs in a way which the modern Christian . . . can scarcely imagine" (p. 12).

Chapters II and III (earlier and later Patristic Period), both by George H. Williams, contain an interesting excursus on the place of preaching in the period under consideration and pictures of the ministry as presented by Chrysostom and Basil of Caesarea (representing the East), and by Ambrose and Augustine (representing the West).

The problem of the disposition of the Anglican ministry in this work was solved by treating it in its Catholic aspect in Edward R. Hardy's almost idyllic chapter, "Priestly Ministries in the Modern Church," and including it in its other aspects in the succeeding chapters.

I found the first three chapters and Dr. Hardy's the most interesting and, I think, the most valuable, but this may largely reflect a greater personal interest in the subject matter contained therein. Certainly the book as a whole, with its bibliographies and careful documentation, is a most valuable contribution to present day theological literature.

There are a few very minor errors. The Order of the Holy Cross was founded in 1881, not in 1844 (p. 170). And I know of no "repeated suggestion" to change the name of the Episcopal Church to "The National Church of America" (p. 222).

FRANCIS C. LIGHTBOURN

A Popular Manual

THE SACRAMENT OF THE ALTAR. By Miles Sargent. London: Mowbrays. New York: Morehouse-Gorham. Pp. 100. Paper, \$1.25.

The effect of the liturgical movement in all sections of Christendom will be a greatly enriched and deepened faith and practice. Its effect on unity movements and thus on the prayed-for Christian future and the coming of the "great day" cannot be over-estimated. It is the work of the Holy Spirit bringing the Lord of life into His own in the lives of His people.

This great thing is being forwarded everywhere by the production of liturgical studies and helps, again in every part of the Church. Popular manuals, as well as liturgical mystical writing, appear. *The Sacrament of the Altar*, by Miles Sargent, is a popular manual of teaching, useful



for high-school classes or as part of confirmation instruction, which is the great opportunity to teach living with the liturgical life of the Church.

The book covers the Eucharistic liturgy from preparation to Last Gospel, from the Holy Sacrifice to the communicant's appropriation of the life of the living Lord in his Communion. Written with the English Prayer Book as base, it is readily adapted to our own. Its great value is its simplicity of language and soundness of presentation, and its completeness.

One may wish that more felicitous

words had been chosen to speak of the "address" of the classic Collect form: "addressed to God rather than to our Lord." But the whole is fine and useful, and the synopsis of the lesson at the end of each chapter will provide a fine basis for review and a test at the end of the course.

ROBERT F. SWEETSER

A Fresh Interpretation

THE SAVING PERSON. By Angus Dun. Harpers. Pp. 127. \$2. (The Harper Book for Lent 1957.)

The Saving Person, by Angus Dun, attempts to answer the questions: "What has the ministry of Christ to offer man? What is the heart of our task?"

In answering these questions, the author succeeds in giving a fresh interpretation of the meaning of salvation. He recounts the levels at which men meet with the evils from which in turn they seek deliverance, and the ways of salvation being offered to them today.

This book is of special value to theological students because it helps them wrestle with the question of the ultimate — posed by so many of our intellectuals today.

As Lenten reading, it is a bit heavy for the layman, although it would be a good exercise for those who seek to expand their theological vocabulary and desire to increase their knowledge of God's way of meeting man's need for redemption.

CLARA and BERNARD G. BULEY

A Further Plug

THE PARISH COMES ALIVE. By Ernest W. Southcott. Foreword by the Rt. Rev. Horace W. B. Donegan, STD, Bishop of New York. Morehouse-Gorham. Pp. xxi, 143. \$2.75.

Ernest W. Southcott's *The Parish Comes Alive* is the annual Bishop of New York Book for 1957. Published January 2d, it was reviewed in *THE LIVING CHURCH* on January 20th, but it is the sort of book that deserves a further plug in this *Lenten Book Number*. For it seeks to relate the liturgical movement to the whole of life and it does so with dynamic impact.

In Canon Southcott's presentation everything starts at the altar, in the Parish Eucharist, but it does not stop there; for the Church's concern is made to reach people where they are — in the home, in the factory, in their recreation.

This is a book for both clergymen and laymen, and one can only hope that it will receive the wide reading that it richly deserves.

FRANCIS C. LIGHTBOURN

Heroic Priest

The heroic efforts of the Rev. E. Frederick Proelss and his family to minister to the victims of the air-ship crash on Riker's Island constitute a thrilling chapter in the service to mankind of the Episcopal Church in general and of the New York Protestant Episcopal City Mission Society of which he is a Chaplain.

The Proelss family came to this country as refugees. Leaders of THE LIVING CHURCH were privileged to have an intimate glimpse into their story and their ideals in the first-prize essay of Sybil Proelss published in THE LIVING CHURCH of April 22, 1956.

Our correspondent, Frederick H. Sontag, who wrote the Riker's Island story, informs us that the Proelss home was virtually swept bare of both food and clothing to meet the needs of the victims of the crash. The telephone bill probably soared to astronomical heights. If any reader desires to make tangible expression of his appreciation of the Proelss's self-sacrificing rescue efforts, we shall be happy to forward contributions through THE LIVING CHURCH RELIEF FUND. They should be designated, "Thank-Offering for Riker's Island Chaplain."

In his native Germany, Dr. Proelss was a lawyer and Doctor of Jurisprudence. His decision to enter the ministry after he came to this country was based on his experience of life under Hitlerism. As Sybil put it in her essay, "Because he had so deeply witnessed life without God and spiritual values, . . . he wanted to let people profit from these experiences." At Riker's Island penitentiary, he has had to increase the number of services to make room for all the prisoners who want to come.

Whenever you hear a story about the problems of making care of refugees, remember to tell the complainant about Fr. Proelss and his family.

How to Improve Your Rector's Sermon

Although the 9 o'clock service is usually jam-packed these days, at the 11 o'clock service in most parishes on most Sundays there is usually quite a choice of seating for the members of the congregation. And it is a sad fact of Church life that the typical Church

member chooses the seat that does the most to ruin the rector's sermon, the choir's singing, and his own participation in the worship of God — a back seat.

Most churches have this problem. The usher does his best to ease people up front, but if he leads them too far forward he is likely to discover that they have escaped to one side or another while his back was turned. And by the time the whole congregation is seated, there are often three or four or five rows of empty pews providing an almost tangible psychological barrier between the congregation and the people in the chancel.

Psychologists tell us that human beings have no instincts, but we sometimes wonder. Why, for example, does a person eating in a restaurant prefer not to sit with his back to the room? Is it a dim racial memory of the time when it was unsafe to relax over a hard-earned meal? Why does the Church member prefer to sit in the back of the Church? Do his muscles instinctively remember the primitive witch-doctor casting about to find the guilty one who had broken a taboo and incurred the wrath of deity? (See I Samuel 14: 36-45).

Whatever taboo or sense of delicacy may be the cause, any parish priest could freely promise that his preaching would be strengthened and improved by a group of volunteers who would make a point of sitting in the front pews, letting the rest of the congregation fill up the places behind them. Christ came to free mankind from its little uneases and compulsions as well as the chains of sin. Let us come together as friends when we go to church, instead of sitting awkwardly and stiffly at the far ends of the room.

Lenten Book Number

This Lenten Book Number goes to the extremes. For, in addition to the usual reviews of books just off the press, it treats of a writing that is far older than any of these — a newly discovered manuscript of the first 14 chapters of St. John's Gospel that is the oldest considerable portion of that Gospel known today to exist.

Dr. Metzger, who, in his article, "106 Precious Pages" on p. 9, describes this manuscript, is a leading New Testament scholar and a member of the Revised Standard Bible Committee.

It was a happy coincidence that, not long after receiving Elaine Murray Stone's article on C. S. Lewis on p. 12, we received a copy of Lewis' latest work, *Till We Have Faces*, reviewed on page 16. This gives an added timeliness to Mrs. Stone's description of her interview with Mr. Lewis.

We trust that among the 30 or more books reviewed or mentioned in this Lenten Book Number there will be something to help every reader keep a good Lent.

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PEOPLE and places

Appointments Accepted

The Rev. Richard R. Baker, III, who has been serving as chaplain to Episcopal Church students at the University of Florida, at Weed Hall Student Center, Gainesville, will on June 15th become rector of St. James' Church, Richmond, Va.

The Rev. Paul E. Bourne, formerly rector of St. Andrew's Church, Millinocket, Maine, in charge of the Penobscot missions, is now rector of St. Andrew's Church, 4917 Fourth Ave., Brooklyn 20, N. Y.

The Rev. Edward S. Brightman, formerly vicar of Christ Church, Halifax, Va., and churches at Danville and Chatham, is now vicar of St. Thomas' Church, Tulsa, Okla.

The Rev. H. Murray Elliott, formerly rector of Christ Church, Somerville, Mass., is now in charge of All Saints' Church, West Newbury, Mass. Address: 928 Main St.

The Rev. Dr. Robert O. Kevin, professor of Old Testament language and literature at Virginia Theological Seminary, is now also temporarily in charge of St. John's Church, Arlington, Va. He should be addressed at the seminary in Alexandria.

The Rev. Donald R. Raish, formerly rector of St. Peter's Church, Kerrville, Texas, is now rector of Trinity Church, Marshall, Texas. Address: 401 W. Houston Ave.

The Rev. Robert C. Serna, formerly vicar of the Clear Creek Valley missions at Georgetown, Idaho Springs, and Central City, all in Colorado, is now assistant of St. Barnabas' Church, Denver. Address: 1280 Vine St.

The Rev. Jones B. Shannon, rector of St. Andrew's Church, State College, Pa., and chaplain to Episcopal Church students at Pennsylvania State University, will on April 1st become executive director of the Church Society for College Work.

The Rev. Mr. Shannon, who entered the ministry about five years ago after a long and successful career in investment banking, will succeed Captain Leslie E. Richardson, who served the Church Society for College Work from 1949 to 1956.

The Rev. Glen B. Walter, formerly canon residentiary of the Cathedral Church of St. John, Wilmington, Del., will in the future be called canon pastor, as the result of action taken by the cathedral chapter. Chapter members felt that the new title is more descriptive of the functions performed by Canon Walter at the cathedral.

The Rev. Fred C. H. Wild, formerly assistant at Trinity Cathedral, Omaha, Neb., is now rector of St. Luke's Church, Excelsior Springs, Mo.

The Rev. Henry A. Zinser, formerly rector of the Church of the Good Shepherd, Covington, Ga., and vicar of St. Alban's Church, Monroe, and the Church of St. Michael and All Angels, Madison, and dean of the eastern convocation of the diocese of Atlanta, is now associate rector of Christ Church, Greenville, S. C. Address: 1737 E. North St.

Resignations

The Rev. Innis L. Jenkins has resigned his work as rector of St. John's Church, Arlington, Va., and will do supply work for the diocese of Virginia. Address: 2318 S. Columbus St., Arlington.

The Rev. Dr. George Ossman has announced that he will retire on October 1st as rector of Monumental Church, Richmond, Va., and chaplain of the Medical College of Virginia Hospital.

Dr. Ossman received special training in 1943 at the Institute of Pastoral Care at Massachusetts General Hospital in Boston. He later taught for two summers at the institute. Dr. Ossman has spent almost all of his ministry at Monumental Church. He has among other things been an armed forces and American Legion chaplain.

The Rev. Sidney Thomas Ruck has retired after 40 years as rector of St. Eustace's Parish, Lake Placid, N. Y. He also served three missions in

the area for 38 years. One of his gifts from the parish upon retirement was a new Oldsmobile. Temporary address: 225 Third Ave., Daytona Beach, Fla.

The Rev. Dr. Killian A. Stimpson will resign his work as rector of St. Mark's Church, Milwaukee on July 1st. Fr. Stimpson, who will be 65 years old in March, expressed to his vestry a desire to be relieved of the strenuous duties of administering the work of the very active parish which he has served for 22 years. He expects to devote his time to the new St. Christopher's Church, River Hills, which is now operating as a chapel of St. Mark's.

St. Christopher's may apply for admission as an organized parish of the diocese of Milwaukee at the next annual council.

The Rev. Edward K. Thurlow, having reached the age for compulsory retirement, has resigned as priest in charge of All Saints' Church, West Newbury, Mass. Address: 368 Main St.

Restorations

The Rev. Anthony Good Diffenbaugh was restored to the priesthood on January 14th by Bishop Jones of Louisiana, who remitted the sentence of deposition pronounced on September 8, 1953.

Ordinations

Priests

Alaska — By Bishop Gordon: The Rev. Lee William Stratman, on January 7th, at St. Mark Church, Nenana, where he is in charge; presenter, the Rev. R. F. Simmonds; preacher, the Rev. M. H. Miner.

By Bishop Gordon: The Rev. Carter van Wagoner, on January 27th, at St. Peter's Church, Sewanee, where he is in charge; presenter, the Rev. M. H. Miner; preacher, the Rev. P. E. Jerauld.

California — By Bishop Block: The Rev. Gerald Amos Skillicorn, on January 5th, at All Saint Church, Watsonville; presenter, the Rev. Regina Rossen; preacher, the Rev. K. W. Hill; to be curate of the Church of St. Mary the Virgin, San Francisco.

By Bishop Block: The Rev. William Lou Stevens, on January 12th, at St. Francis' Church, San Francisco; presenter, the Rev. E. M. Pannel; preacher, the Rev. C. N. Tamblin; to be curate at St. Luke's Church, San Francisco.

By Bishop Block: The Rev. Oliver Nixon, on January 19th, at St. Aidan's Church, San Francisco, where he is vicar; presenter and preacher, the Rev. W. E. Nixon.

By Bishop Block: The Rev. Thomas Charles Chesterman, Jr., on January 26th, at Grace Cathedral, San Francisco; presenter, the Rev. K. E. Nelson; preacher, Canon Eric Montizambert; to be vicar of St. Edmund's Church, Pedro Valley, Calif.

By Bishop Block: The Rev. Dean Reid Underwood, on February 2d, at Trinity Church, Hayward, Calif., where he is curate; presenter, the Rev. John Luther; preacher, the Rev. H. I. Weaver.

Iowa — By Bishop Smith: The Rev. E. Paul Goodland, on December 22d, at St. Alban Church, Spirit Lake, where he is vicar. He also

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serves Grace Church, Estherville. Presenter, the Rev. Gordon Roberts; preacher, the Rev. H. B. Robbins.

By Bishop Smith: The Rev. Richard Herbert Humke, on December 21st, at Trinity Cathedral, Davenport, where he is curate; presenter, the Very Rev. R. K. Johnson; preacher, the Rev. Charles Gaskell.

By Bishop Smith: The Rev. Richard Leigh Walter, on January 1st, at St. Mark's Church, Des Moines, where he is rector; presenter, the Rev. Joseph Gregori; preacher, Canon L. S. Burroughs.

Oklahoma — By Bishop Powell, on January 5th, at All Saints' Church, Miami, Okla. (the Rev. E. H. Eckel, preacher):

The Rev. Dale C. Rogers, vicar of St. John's, Vinita, and St. Martin's, Pryor, presented by the Rev. O. M. Langley.

The Rev. James A. Mock, vicar of All Saints', presented by the Rev. G. C. Stutzer.

By Bishop Powell: Harry C. Keeton, on January 12th, at the Church of St. Luke the Beloved Physician, Idabel, where he is vicar. He also serves the church at Foreman. Presenter, the Rev. R. C. Allen; preacher, the Rev. E. H. Eckel.

Panama Canal Zone — By Bishop Gooden, on December 22d, at the Cathedral of St. Luke, Ancon (the Rev. Dr. J. H. Townsend, preaching): The Rev. Herbert Locksley Moore, presented by the Ven. E. C. Webster, and the Rev. Allan Rudolph Wentt, presented by the Very Rev. M. J. Peterson.

Deacons

California — By Bishop Block: William Philip Pearce, on December 15th, at Grace Cathedral, San Francisco; presenter, the Rev. Karl Tiedemann, OHC; preacher, the Rev. Lesley Wilder;

to be curate at St. Matthew's Church, San Mateo, Calif.

Fond du Lac — By Bishop Brady: Philip Irving Conant Livingston, a student at Nashotah House, on January 29th, at St. Mary's Chapel there; presenter, the Rev. Dr. F. D. Butler; preacher, the Rev. J. O. Bruce.

By Bishop Brady: John Douglas Swanson, a student at Nashotah House, on February 2d, at the Church of the Intercession, Stevens Point; presenter, the Rev. E. C. Lewis; preacher, the Rev. Henry Brendemuhl.

South Florida — By Bishop Moses, Suffragan: Charles William Stewart, Jr., to the perpetual diaconate, on January 25th, at St. Thomas' Church, South Miami, where he will be assistant; presenter, the Rev. A. J. Rantz; preacher, the Rev. F. L. Titus; address: 234 Krome Ave., Homestead, Fla.

Armed Forces

Chaplain (1st Lieut.) J. F. Slee, USA, formerly addressed with the 36th Engr. Group, APO 358, San Francisco, may now be addressed: HQ 31st Inf. Reg., APO 7, San Francisco.

Laymen

Mr. W. Chester Beard, a member of St. Paul's Church, Pawtucket, R. I., has been appointed by Bishop Higgins of Rhode Island as general chairman of the diocese's Episcopal Charities Drive for 1957.

Mr. Stuart A. Schlegel has been appointed lay missionary from St. John's Church, Los Angeles, his home parish, and will work at the Mission of St. Michael and All Angels, Tadian, Kayan, Mountain Province, Philippines, until September, when he will enter Nashotah House as a seminarian.

He will work with the Rev. Edward G. Long, who was the first Igorot to be ordained priest of the Church.

Mr. Eugene R. Warren, of Little Rock, Ark., now president of the Arkansas Episcopal Churchmen's Association, which recently held its 12th annual meeting.

Living Church Correspondents

Mrs. Harriet W. Sauter is now correspondent for the diocese of New Mexico and Southwest Texas. Address: 4030 Alta Monte Ave., N.E. Albuquerque, N. M.

we congratulate

Births

The Rev. CHARLES R. FISHER and Mr. Fisher, of Christ Church, Hackensack, N. J., of the birth of Stephen Mark on January 27th.

The Rev. WALLACE C. BRADLEY and Mrs. Bradley, of St. Mary's, Gardiner, Ore., and Andrew's, Florence, on the birth of their first child, Claudia, on December 10th.

Marriages

The Rev. CHARLES F. KELBAUGH, curate of Old St. Peter's Church, Third and Pine Streets, Philadelphia, who was married on December 29th to Miss CAROL ANN RECKLESS, daughter of Mr. and Mrs. Edward Reckless of Philadelphia.

Mr. JOHN F. WITHEY, who was married on November 22d to Miss VIRGINIA ANN HANE, at the Church of the Incarnation, Dallas, where she is director of youth work.

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PARISH OF 250 in Midwestern city of 6500 seeks a Rector. Supply experience and references. Reply Box E-404, The Living Church, Milwaukee 2, Wis.

CURATE, Catholic and Celibate, able to sing acceptably and interested in work with youth, by March 1st if possible. Write: Rev. William Elwell, St. Clement's Clergy House, 2013 Appletree St., Philadelphia 3, Pa.

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MIAMI, FLA.

FEDERAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
Sat 5-6

ATLANTA, GA.

ST. SAVIOUR 1068 N. Highland Ave., N.E.
Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
C 8:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

FEDERAL OF ST. JAMES
& Wabash (nearest Loop)
Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
& 3:30 HC, also Wed 10; Thurs 6:30; (Mon
& Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

Church Services Listing is a sound investment
for the promotion of church attendance by all
parishmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

MADISONVILLE, KY.

ST. MARY'S 163 N. Main St. (Hy. #41)
Rev. W. Taylor Stevenson, Jr.
Sun 7:30 and 10:45

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; WKdys: MP 8:30; HC 7:30 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

NEW YORK N. Y. (Cont'd)

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERSESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

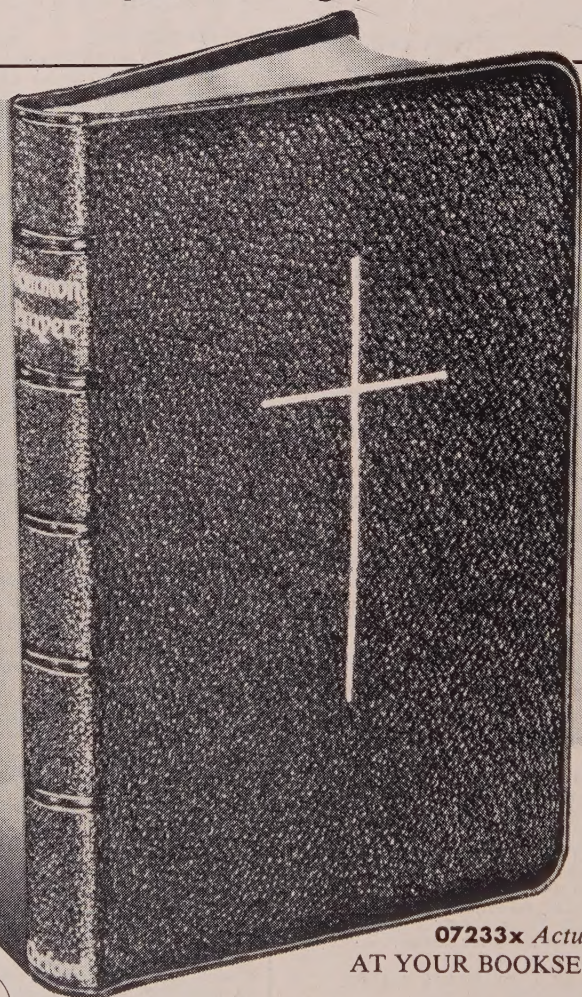
ST. MARK'S Locust St. between 16th and 17th Sts.
Sun: HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45;
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10;
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Boinbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

KEY—Light face type denote AM, black face
PM; add. address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
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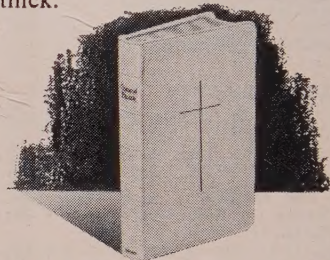
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